

The American Friend

Old Series
Vol. XLIV No. 15

JULY 22, 1937

New Series
Vol. XXV No. 15

An Unusual Friendly Conference

Cecil E. Hinshaw

The New Evangelism

W. Glenn Roberts

Carolina and Points North

An Editorial Travelogue

A History of Catalonia

Gilbert L. MacMaster

At Yearly Meetings

New England, Nebraska

Canada and Oregon



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

THE RISE OF THE QUAKER STAR OF SERVICE

The origin of the red and black star that is the badge of the American Friends Service Committee and of Friends Service Council (London) seems to be clouded by time. In the excitement of action, the records have become confused, and interesting fancies have crept into the place of facts.

Thus it has been widely accepted that the Quaker Star originally came from the coat of arms of the City of Nancy. Tradition had it that English relief workers ministered to the war-stricken citizens in this French town during the Franco-Prussian War. In appreciation for their services the town council was reputed to have asked the Quaker relief workers to bear their city's symbol as a badge. Other variations of this romance attributed this act of appreciation to Strassburg and Metz.

Friends more concerned for verities than fiction have questioned this romantic origin and have pointed to the unadorned statement of A. Ruth Fry in her "A Quaker Adventure," wherein she says that the star originated during the Franco-Prussian War as an invention of Joseph Beck. Her brief reference closes: "As far as can be found out, this had no mystic meaning."

In actual fact, there is a most significant story to be told concerning the origin of the Quaker Star. According to Frederick Tritton of Friends Service Council, London, he recently talked with John Nickalls and Gertrude Beck, whose uncle William was a member of the Friends' War Victims Relief Committee. She writes:

"I have made a tracing of the card my uncle, William Beck, carried when he was working in France with the original War Victims Committee, for it gives the size of the star. I was interested to learn that the star was the suggestion of our ambassador, for my uncle's account of it was that when the matter came up in Committee my uncle, Joseph Beck, who was the Secretary, took a pencil and there and then sketched its outline. This is, I believe, the true history of its origin, viz., the ambassador's suggestion and my uncle's design. I hope it may definitely put an end to the Nancy fairy story."

This thought, that the star was originated to express a non-military service in contrast to the military significances of the Red Cross, is borne out by

an extract from "Quaker Campaigns in Peace and War," by William Jones, Hon. Commissioner of the Society of Friends' War Victims Fund in France in 1870-71. "When at Brussels on our way towards Sedan, H. J. Allen and I were advised by the English Ambassador, Mr. Lumley, to adopt a *Star* as our badge, in lieu of the "Red Cross," which, he said, unauthorized persons were wearing. His suggestion was adopted, and the star became the badge worn by all our fellow commissioners of the War Victims Fund.

Not only has the origin of the Star been burdened with myth, but even its proportions have been altered by passage of time. The Star today, as borne on A. F. S. C. letterheads shows four red points considerably longer than the four black points, the red points being vertical and horizontal with the black points at the angles. The four triangles in the center occupy a large proportion of the space.

An examination of the card carried by William Beck in the Franco-Prussian War, and dated "Loudres 3/2, 1871," places the black points in the horizontal and vertical positions. Moreover these points are considerably narrower than the present design. The original design does not show four triangles alternately red and black. Rather, this is a Maltese Cross imposed upon a white square. The arms of the cross are alternately red and black. It was only by failure to observe the points of union in the center that later designers of the Star have come to make this central cross a pattern of triangles.

CATALONIA—IT'S HISTORY AS A SPANISH MINORITY

Two of the three organized minorities in Spain, the Catalonians in the east and southeast and the Basques in the northeast, are actually involved on the government side in the civil war now devastating Spain. The third group, two million Galicians in the northwest, are in territory occupied by the Franco insurgent armies.

It may be interesting to note something of the history of these minority groups and of their struggle for independence. In doing this we must recognize that official Spain of a few years back took the position that a minority question did not exist. As a consequence, the last census available took no notice of the minorities, language or otherwise,

but Professor Winkler of the Vienna University gives the following statistics: Catalonians, 4,492,078, Basques, 1,122,340, Galicians, 2,342,548, or about 35% of a total population of approximately 22,000,000.

The Catalonians are the only ones of these three minority groups that have been a nation in the past and have had their own State. They claim that in their State, which was set up in the middle of the 9th century, the laws were based upon the free expression of the will of the people; that they had a parliament before even England had its Magna Charta; that they drew up the first international maritime code, the Buch Konsolat de Mar, that is still in use by courts in the United States; that arbitration was used by them to settle questions of dynastic succession as early as the 16th century; and that at a time when absolutism was at its height they proclaimed the principle that a law that demanded an injustice of one could not be enforced. They also claim Christopher Columbus as a Catalanian.

Through all the centuries, a national tradition has been preserved that even the two hundred years of enforced Spanish rule, from their defeat in 1714 until the beginning of this century, could not break down. The French Revolution gave them new hope, but it did not bring them their freedom. The realization of this had again to be postponed. They now consider the most important event, or stage, on their way to freedom to have been the political rebirth of 1892 (this was preceded and hastened by the literary rebirth of twenty years earlier), when representatives from all the Catalanian districts met and decided upon the political policy to be followed for the next ten years. This policy called for an autonomous Catalonia, with its own legislation and its own government and its own courts and laws, Spain to have the responsibility for foreign relations, the control of the army and navy, customs and railroads, and of church matters.

In 1913 the Catalonians supported Prima de Rivera. Five days after he had the power in his hands he betrayed them in his decree for the "suppression of separatism." Then followed for Catalonia a time of great discouragement and suffering. Their press was censored. Then delegates were put out of the provincial government and out of town and city governments. Their national societies and everything that reminded of Catalonia were forbidden—their flag, their language, their folk dances and folk songs. Their flower shows were discontinued. Their singing societies with 8,000 members, as well as their youth movement with 50,000 members were

(Continued on page 318)

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

Authorized by The Five Years Meeting of Friends in America
Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$1.50 per Year

Old Series
Vol. XLIV No. 15

JULY 22, 1937

New Series
Vol. XXV No. 15

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

An Unusual Friendly Conference

Reported by Cecil E. Hinshaw of Denver

ONE of the most unusual Friendly conferences of recent years gathered at Earlham College, June 16 and 17. It is unusual when students from various Quaker colleges are able to meet from widely scattered areas; it is unusual when a conference puts students and professors on something of an equal basis; and it is unusual when a conference recognizes its problems as frankly as did this one. Thirteen students and about the same number of professors from Earlham College, William Penn College, Wilmington College and Friends University, plus a number of interested Friends from various points, comprised the personnel of the meeting. The conference was called and sponsored by the American Friends Board of Missions.

"How can we develop a Christian, world-minded, Quaker youth?" was the question to which the conference directed itself. The student representatives of each college had previously been assigned specific questions. During the first day of the conference the program consisted of the presentations of various phases of the subject by the students and of general discussion by both students and professors. The second day of the conference was for the purpose of arriving at definite recommendations that would serve to give practical answers to the central question.

CHANGING VIEW OF MISSIONS

Wilmington College representatives were first on the program with a discussion of the changes that have come during the past twenty-five years in the attitude of students toward the missionary enterprise. Wendell G. Farr, Professor of Bible and Religion, substituting for a student, frankly admitted that there had been a change, but he emphasized that whatever change has taken place has not been due to the change of quality of the student bodies. Students of today are as anxious to have a better world as those of any past generation. The change has been in *methods* adopted by students for being world-minded—methods that involve social, po-

litical and economic lines of work. The danger lies in the fact that these lines of activity are often not linked with the impulse and ideals of the Christian religion.

Lucille Fisher, a student from Wilmington, followed this by stating that the difference between missionary attitudes of students of the past generation and those of today is that the students now would rather work close at home where help is needed than to go to some distant country to be "missionaries."

In the discussion that followed it was stated that the purpose of missions twenty-five years ago might be expressed as "preaching the gospel of Jesus Christ to the heathen," while the purpose of missions in the student mind of today is "making it possible for people to live more completely." It was pointed out that students are not today as pious, but are fundamentally as Christian and just as anxious to give their lives in sacrificial service.

WHY MISSIONS MUST CONTINUE

Students from Friends University addressed themselves to a consideration of the place and work of missions today. Elaine Andrew suggested some of the factors that make the Christian religion essential today: the world has grown closer together without learning how to resolve the resulting friction; Western machine civilization has had a disillusioning and destructive effect on Oriental life; education has become too secular; and trends such as nationalism, communism, competition and lowering moral standards are endangering the place of Christian ideals.

Speaking of national boundaries, Marie Jensen said that students of today are becoming more interested in those of other countries and races. Language study, wide reading, better communication facilities and travel are all helping in overcoming boundaries.

Herbert Hadley expressed his opinion that missions must be continued because the universality of the Christian religion

and the fundamental belief in a religion of love are unchanging. Missions are necessary to present Christ as personal friend, Savior and teacher; to eradicate world prejudices; and to develop other people culturally. Missions are changing in that they are presenting a religion of beneficence instead of a religion of fear; there is less concern about saving men from punishment and more concern about saving them to the good life; there is a stronger cultural emphasis that requires better equipped missions and missionaries; and the church is no longer synonymous with Western civilization.

John Harvey added two significant suggestions. There is good in other religions, and missionaries of today must build on that good rather than to tear it down. The modern missionary method is the "rose perfume method"—living a Christian life that is attractive and that has drawing power in persuading others to adopt the Christian religion.

THINGS TO BE DONE AT HOME

Taking up the viewpoint of the laboring classes, John Rush voiced the opinion that the church must take an interest in the working classes and in the foreign element in our own country, or missions in foreign countries will not have power. A unified, cooperative church at home, a church that shows to all groups the spirit of Christ, is a necessary prerequisite to foreign mission work.

In bringing the morning session to a close, Merle Davis suggested that four factors have worked to change the attitudes toward missions and toward religion in general. The World War destroyed much of the idealism and optimism of the older generation, affected the standards of people and changed the general attitudes toward life. A second factor was the enormous profits of the war and post-war period. A third has been the depression, and a fourth factor is the growing spirit of nationalism.

ECONOMIC ASPECTS INVOLVED

Opening the Wednesday afternoon session, Earlham students presented the

economic aspects involved in developing a Christian, world-minded, Quaker youth. Allison Van Wagner expressed his conviction that Christianity is an ethical religion because one of its concerns is man's relation to man and to society. This concern inevitably involves economic questions, and conflicts arise because Christianity insists that the worth of the individual personality should be primary. Failure to recognize this in the economic system results in various evils—unemployment, low wages, violence in industrial relations, maldistribution of wealth, etc. So complex is our social structure that the economic system forces sincere Christians sometimes to do indirectly what they would never do directly. Two approaches are necessary in eliminating the evils. One is the process of changing individuals; the other is changing the social structure. Quakers have always been active in the first, but now we need to use both because the bewildering complexity of the economic structure makes it impossible to bring about a really just world order unless our economic system be Christianized.

COOPERATIVES ARE SIGNIFICANT

Frank Briggs took as his subject the Cooperative Movement. Because the essence of Christian living lies in daily practice of Jesus' principles of ethical living, he stated that cooperatives are significant in that they offer a tool and a means by which earnest groups can live together on the basis of cooperation and love. He reminded the group that Cooperatives are not a cure-all; living cooperatively must be on a religious basis and must be a philosophy of life if it is to be successful. If it is only on a money basis, it is doomed to failure.

HOW TARIFFS HAVE A BEARING

Bernice Howell began her discussion of tariffs by briefly sketching the historical positions on the tariff question. She showed how the United States had changed from being a debtor nation to being a creditor nation and pointed out the difficulty of other nations paying debts when the creditor nation has a high tariff and when it has such a large proportion of the gold supply of the world as does the United States. Basing her contentions on the belief that each nation ought to produce what it is best fitted in resources and abilities to produce, she stated that ultimately free trade is the only answer to international economic relations. A tariff policy which improves the welfare of the masses is in accord with the teachings of Christ, she maintained, while a tariff policy which holds down any part of the masses is not in accord with those teachings.

In the discussion that followed these presentations, a cooperative student book store at Friends University was described. Professor Ernest Wildman told

of the working of the local cooperative in Richmond and stated that he did not believe that the cooperatives change the basic faults of the economic system, yet they offer possibilities of moral and Christian living not offered by capitalism. An interesting discussion followed as to whether competition was immoral. Opinion was sharply divided. Professor Raymond Mendenhall of Otterbein College offered the suggestion that competition from the desire to serve is good, while competition from the desire to hurt or kill is wrong. Professor William E. Berry stated that Christianity must provide in some way for the inequalities of life.

YOUTH AND THE ABSOLUTE STATE

In the absence of Nebraska Central College representatives, Arthur Funston, Professor of Political Science in Earlham College, spoke on Fascism and Communism in their relation to the problem of developing a Christian, world-minded Quaker youth. Immediately after the World War, he said, the youth of Germany and of other countries was strongly peace-minded. The budding idealism was shattered, though, by the economic disasters, by the political inequalities forced upon the vanquished and by international hatreds. Finally unemployment, suffering, despair and disillusionment drove them to the only thing that offered any help—the totalitarian State. The State has been successfully presented to them as the end of all living, the Absolute that is worth any sacrifice of individual lives, the anchor to which they can hold in a disordered world of confusion. Religion has been crowded out, and the spirit of sacrifice, stronger than ever, has the State as its object.

A TREMENDOUS CHALLENGE

The challenge to Christianity is tremendous, Professor Funston asserted. The Church must emphasize the supreme importance of human personality as opposed to the State; it must oppose the breaking of mankind into classes, races and nations; it must oppose the denial of the universality of religion and the brotherhood of man. In conclusion he stated that we are not deeply enough concerned about the things that we consider right; we must be as willing to sacrifice as are Fascists and Communists; we have made our religion too sugar-coated—young people must be challenged to a great and noble sacrifice, else their loyalty will not be held.

PEACE AND WORLD-MINDEDNESS

In the Wednesday evening session the William Penn students took the first part of the period for a discussion of world peace. Leonard Hall pointed out three prevalent attitudes that are disastrous to world peace: (1) The belief that the mass will determine whether there will be war and that therefore there is no

individual responsibility. (2) The belief that the responsibility should be shouldered by the government. (3) The belief that war is inevitable. In the face of these attitudes, the minority that opposes war must realize that those who are the most interested are always the ones who most truly lead.

Paul McCracken expressed the conviction that we must discover the vital principles of Quakerism that relate to peace. Unless this is done, our attitudes toward war and peace will not be based on sound religious principles and consequently will not withstand the pressure of war propaganda and emotionalism. A second approach to the peace problem is the practical work, the facing of economic reasons for war. A third phase is the development of Christian world-mindedness in every day living. This relates to our attitudes toward other races in our own lands. The problem of peace is *basic* to world-mindedness.

THINGS THAT FIT US FOR TASK

The Guilford College representatives did not attend and Millard S. Markle, Professor of Biology in Earlham College, substituted for them in discussing the contributions that Quakerism is peculiarly fitted to make in developing a world-minded attitude. We are fitted for the task, he said, because we are traditionally considered more world-minded than most other groups. We ought to remember, though, that we may have more reputation than we deserve. Another reason that we are fitted for the work is that we have had more experience than others—two hundred and fifty years of activity in work of a world-minded scope provides a valuable background. Another factor in favor of our group is that in the minds of the public we have a reputation for success along this line, but, again, more reputation than we may deserve. Most important, the tenets of the Quaker faith, particularly the belief that there is something of God in every man, peculiarly fit us for the responsibility of carrying to the world the message of world-mindedness.

IMPORTANT THINGS WE MAY DO

"What can we do?" was the question that Professor Markle asked next. He suggested that education offers real opportunity for constructive work because we need to know more about the basic principles of the questions with which we deal. In line with this thought, he emphasized the contribution which Quaker colleges ought to make in developing a Quaker attitude toward every phase of educational activity. We ought, also, to challenge young people to sacrificial service, even asking that groups of young Quakers in colleges be prepared to give a year or two in such service as work camps and peace caravans. In all our efforts we need to continually

keep in mind the need of working for a solidarity of purpose among Friends. It is not enough for us to lean back on traditions or other groups will "out-Quaker" us.

In the discussion that followed, President Dennis of Earlham remarked that one of the avenues of achieving world-mindedness is the work of providing a constructive substitute for war. Reminding the group that William Penn, Sir Joseph Fry, John Bright and others have been active in this field in the past, he stated that present-day Quakers may not be living up to their heritage in such work.

FRIENDS MUST CLEAN HOUSE

While we dare not feel that Quakers have a copyright on truth, we dare not neglect to do that for which we are peculiarly fitted, Merle Davis asserted. One of the special contributions which Quakers ought to be able to make is in the matter of world peace; we have emphasized the worth of human personality and that is basic to the problem. The worth of the individual can never be fully appreciated, though, until we go beyond tolerance to appreciation of those who differ from us. In view of this, within our own Society, we need desperately to come to an appreciative understanding of those of our own group who may differ from us. We must practice what we preach, we must clean house ourselves before we talk about world-mindedness for others.

FOUR FOUNDATIONAL PRINCIPLES

Professor Edgar H. Stranahan of Friends University spoke briefly of four foundational principles which Friends ought to be concerned about in all peace work: (1) War does terrible things to all of society—to non-combatants as well as to those engaged in it. (2) The killing of a person has its harmful effect on the person doing the killing; it tends to coarseness, lack of sensitivity and loss of spiritual values. (3) There is "that of God in every man," and the relationship of divinity and humanity in a human body is something so sacred that to destroy that relationship is destructive of value in the whole universe. (4) Love is the only solvent of social ills; other things will help, but ultimately only a love that expresses itself in service can provide the cure.

LEADING QUESTIONS PROPOUNDED

Thursday morning the Steering Committee of the Conference submitted the following five questions as the basis of discussion in the morning session: (1) Do we have an ideal, an Absolute, large enough and challenging enough to arouse the enthusiasm of young Friends and others? (2) Is this ideal, or Absolute, related or tied to the actual, practical experiences of young Friends in social, economic and political fields? (3) Does

the Church as an institution have the job of trying to link these together? (4) Do Friends have a special, particular contribution to make in discovering this ideal or Absolute? (5) Do Friends have a special, particular contribution to make in linking the Absolute with the practical experiences of life?

AN ABSOLUTE IN LIFE ESSENTIAL

The discussion then centered around the thought of an Absolute. Professor Berry suggested that such an Absolute, something outside of oneself, is absolutely necessary to tie to if we are to live well. God, he said, as revealed in Christ, is that Absolute, and society needs this to offset the secular culture of our age. Professor Ermin Perisho, starting from the belief that men, rather than institutions or creeds, are the supreme value in the universe, stated that the advancement of human personality can be the Absolute that is capable of demanding the utmost in loyalty. Professor Farr rather combined the results of the discussion by saying that the Absolute might be expressed as the "community of experience of men and God by which we progressively realize the fullest measure of human life."

REALITIES ON THE QUAKER CAMPUS

Discussion of the second question propounded by the Steering Committee—the relating of the Absolute to the actual facts of life—was concerned with the implications for campus life. It was the consensus of feeling that a Quaker campus ought to be distinctively democratic in organization, in class rooms, in business, etc. It ought to be motivated by tolerance and respect and appreciation for personality. Each individual student can do more when there is placed in him confidence and trust. In addition to these attitudes, there ought to be concrete expression of Quaker ideals in service activities that are open to all students.

INSPIRATION

One still, enchanted twilight I
Gazed at the sky
As dreary clouds of sullen hue
Drifted into view:

An army from which hope was gone
Plodding slowly on
Like human spirits, drooping tired,—
Mankind uninspired.

But lo, new beauty grew where one,
Touched by the sun,
Became a blaze of golden light
Before my startled sight.

May my life be like that bright cloud,
Aflame with God:
Illuminated from Above
By the light of love.

EDWARD A. NUSBAUM.
Richmond, Indiana.

dents. In this connection Lucille Fisher told of activities in Wilmington College in the way of a series of community meetings among the Negroes, under the auspices of three white people, with the purpose of helping the colored people to develop their own personalities. If we work with other groups and so identify ourselves with them that we forget about being tolerant, she said, we have achieved much of our ideal. Ermin Perisho added the suggestion that all social work must be done as a loving service and never as a stunt.

SOME DEFINITE RECOMMENDATIONS

In the short session Thursday afternoon an effort was made to put into definite form some recommendations that would assist in developing a world-minded, Christian, Quaker youth. Only partial success can ever attend such an effort to translate ideals and ideas into workable plans, but it was the general feeling of the conference that a few really worthwhile recommendations were the result of the session. Much of the previous meetings was summed up in these recommendations: (1) College and church groups should find opportunity for sacrificial service in local communities. (2) If we are to develop a world-minded, Christian, Quaker youth, we must develop that type of adult mind also. (3) Definite instruction should be given to children, through the media of religious education, in the Quaker ideals and way of life. (4) All young people should be reached through the Church School, through Church Admission Study Classes, through Young Friends meetings, etc., in developing the desired attitudes. (5) A standard textbook of Quaker history and principles should be written and should be used in all Friends Colleges and by all Friends leaders and pastors.

CONFERENCE TRULY SIGNIFICANT

In one sense all such conferences are doomed to failure before they start. It is too much to expect that even a select group of young people and professors, in a much longer time than two brief days together, should find the answer to so inclusive a question. In the larger sense the conference was truly significant in that it gave evidence of an earnestly seeking mind and spirit in Quaker youth and leaders. Any answer to any question must be the result of an intense desire for truth, even as George Fox's answer to his need came after a period of deep, sincere seeking. One could not sit in such a conference as this one, observe the spirit of seeking, and not believe that it would be rewarded, that our age of Quakerism will make a real contribution to the answering of the question propounded to this conference, "How can we develop a Christian, world-minded, Quaker youth?"

Carolina and Points North

Following Friendly Footprints

AS WE neared Guilford College, the first name we saw emblazoned on the landscape was that of Lindley. There were the Lindley nurseries and close by, the Lindley airport. The Professor had come into his own and the car could hardly contain him in his enthusiasm. It was the perfect introduction to the land of the sky-covered relatives.

ONE OF THOSE FREAKS OF HISTORY

It is one of those freaks of history that this old Quaker center should be so closely associated with what proved to be rather a decisive battle in American history. Perhaps it is a further commentary that the first place we Quaker pilgrims made for under the guidance of Joe Cox, was that battleground, now a national military park, only three or four miles from the College. In fact the battle of Guilford Court House was fought over considerable territory, and we understand that A. I. Newlin of the college faculty, who has made a considerable study of the fray, holds that perhaps, after all, the Guilford College end of the engagement was as important as that which occurred where the monuments abound, if not more so. The significance of this battle, fought in 1781, is that while it was won by the British, it engaged in the South a considerable number of British troops, and so weakened Cornwallis that his surrender to Washington at Yorktown was necessary. It is another interesting fact that the General in command of the Revolutionary forces at Guilford Court House was Nathaniel Greene, a northern Quaker—a "Free Quaker"—who, with the possible exception of Washington, is generally considered to have been the ablest military leader developed by the Revolution.

From the battleground we returned to the College and visited the New Garden burying ground adjoining, where in one grave beneath the giant oak that features the cemetery lie the soldiers, both British and American, who fell in battle. The old meetinghouse was made a hastily improvised hospital for the care of the wounded.

THE CANNONS DERIVE FROM GUILFORD

Several notables trace back to this Quaker community. On the Friendly Road near the campus is marked the old home site of dashing Dolly Madison. On the road to the battleground we passed the birthplace of Joe Cannon. 'Tis said of him that when, on a visit to these parts, the old home place was reverently pointed out to him, he exclaimed semi-profanelly, "H—, drive on!"—then rode

on to "preach" at a meeting at Guilford, after which he gathered Aunt Jemima White into his arms and kissed her. That was Uncle Joe Cannon.

While he was quite young the Cannons removed to Indiana and settled at the village of Annapolis, near Mother's old home, a mile or so north of Bloomingdale, where his father practiced medicine. One afternoon he received an urgent call to see a patient some miles north, across Sugar Creek, and started out on horseback. The creek was on the rampage, and he was admonished against trying to ford its swollen waters. "But I must," he replied. He never reached his patient, and next morning a riderless horse made its lonely return. Good Doctor Cannon lived and died in the best tradition of a noble profession.

ON THE TRAIL OF RUFUS KING

Here is the old home of that unique personality among Quaker itinerant ministers, Rufus King, of whom so many humorous stories are told. With all his saintly qualities, which were many, there was a strong strain of the practical in him which insured that the Lord's anointed would not go hungry, nor his seed be found begging bread. One of the best known stories illustrates this. After speaking at a certain meeting, he was taken to dinner by a farmer Friend. As he was about to leave he exclaimed to the farmer over the fine bunch of pigs he saw running about in the barnyard; he had never seen finer, he said, and then: "Would thee let me have one of these pigs?" His host could hardly decline, so caught a pig and went to put it in a box to be placed in the back of the buggy. On returning he was surprised to find Rufus weeping copiously. (Tears came as easily to Rufus as to a modern movie star.) "Why, Rufus, what is the matter?" "Oh, I was just thinking how lonely this little pig will be without a little brother to keep him company!" Of course that was an appeal not to be resisted, so two little pigs rode home with Rufus.

On one of his occasional visits to Earlham College, Rufus was accosting the boys as they left the dining room, asking their names and placing them tribally and geographically, as he could well do, widely acquainted as he was with Friends communities over the country. Finally a strange name was given him. Scrutinizing its bearer briefly, he said, "I perceive that thou art not of the royal household of faith." He was right. The non-Quaker name belonged to Frederick Van Nuys, now senior United States Senator from Indiana.

AT SPRINGFIELD MEETING MUSEUM

One afternoon a party of us drove through High Point, the Grand Rapids of the South, to the Springfield country meeting, in which its members take justifiable pride. The old meetinghouse constitutes a remarkably complete museum of pioneer relics and exhibits of utensils common to the life of our forefathers. We found some articles we had not seen elsewhere, and it was well that the custodian, John Blair, was there to explain them to us. He has had much to do in gathering this wonderful collection, which really requires a much larger space to do it justice, and watches over it with all but paternal concern. We were intrigued by a grain "barrel" which had been hollowed out from the trunk of a tree, three or four feet in diameter, which had a capacity of twelve—or was it eighteen?—bushels. What really interested us about it was John's saying that Jesse Henley, who had been back on a visit from Whittier, had insisted that the barrel was made, not from the trunk but from the limb of a tree! Some tree that must have been! Which shows what extended residence in California will do in expanding the imagination.

A WELL DESERVED MEMORIAL

Connecting the meetinghouse-museum with the very attractive meetinghouse now in use, is a memorial colonnade, erected in honor of three noble men, Francis T. King of Baltimore, Philanthropist, Joseph Moore of Earlham College, Teacher, and Allen Jay of Indiana, Minister, "representatives of the Baltimore Association, for their outstanding services to Friends and others in North Carolina immediately after the Civil War, 1866-1874." Some readers may not know much of the Baltimore Association and its significance.

Conditions in North Carolina at the close of the war—as in the South generally—were deplorable. Physically, the country, ravaged and wasted, was so run down as to be largely unproductive, buildings were dilapidated, horses and stock, such as remained, were in distressing condition, and farming equipment was poor or minus altogether. Schools had waned, meetings had lost heart, and morale was at a very low ebb. In this desperate situation, a general exodus from the country to the West was threatened. Francis T. King was strongly of the opinion that North Carolina Friends would be better off to stay by the stuff and work out their salvation at home. To aid them in this the Baltimore Association, of which he was the

President and chief moving spirit, was formed.

Joseph Moore was chosen as the first Superintendent, and when he returned to Indiana after three years to become President of Earlham College, Allen Jay was asked to succeed him. This Quaker Cincinnatus was at the plow when the call came to him—and he left it in the field never to return to the farm. Before going to North Carolina he was commissioned to go to the sessions of the newly organized Iowa Yearly Meeting and make an appeal for funds. He went with fear and trembling, and had not too enthusiastic a reception from Iowa Friends who felt that they themselves were not too prosperous on their frontier. However, Allen left his auditors in tears, and the poorer, or richer, by \$1400—and that was the beginning of his long service in raising money for worthy causes.

NOTABLE SERVICE WELL RENDERED

These two Indiana Friends, so ably supported by Francis T. King, did a remarkable and far-reaching work under the auspices of the Baltimore Association. Joseph Moore's work was primarily educational, in organizing schools and Bible Schools and in lecturing. One dear old woman Friend who heard him lecture said, "I don't believe he has college larnin', for I could understand all he said." His distinctive contribution was the starting of normal schools for the training of teachers—the beginning of the system in the State. Allen Jay's work was more general, one of inspiration and practical helpfulness—helping start new schools and build school-houses, employing teachers, distributing books and stationery, and traveling a big circuit on his mission of spiritual encouragement.

Springfield, with Bush Hill, (now Archdale) near by, constituted the center of all this work of material, educational and spiritual rehabilitation, for which funds were collected among Friends not only in this country but also in England. Well placed, therefore, is the memorial at old Springfield—and how fitting the words chosen to commemorate that service: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, thy God reigneth!"

Something of the atmosphere of that service and the benediction of them who rendered it, seems to linger about this beautiful countryside meeting. It must be a privilege to Clara I. Cox to minister to it.

ARCHDALE—"LOVELIEST VILLAGE"

From Springfield we drove a mile to Archdale, a lovely village nestling 'neath noble trees, where we were guests of

the ancestral Petty home, with Mary and Anna Petty as hosts, assisted by their brother Charles, by a brother Herbert and wife Frances, of Montclair, New Jersey, and by nephews and nieces. Just as we were all set for a picnic supper on the lawn, a sharp rain storm drove us in to feast and fellowship within the friendly walls of this hospitable home.

In its earliest days this Quaker settlement was known as Bush Hill, but was later named Archdale, in honor of the able Quaker, John Archdale, most successful and distinguished of the Carolina colonial governors. In some respects Archdale, with its educational and cultural associations, might be termed the Athens of early North Carolina. Its schools were progressive, setting a pattern and standard, as already indicated, for the later public system of education. Incidentally, we were pleased to find that Archdale folks still speak appreciatively of Louisa Painter, one of the post-war teachers, who later married a Methodist minister and moved to Oregon where we knew her well as a Friends minister and peace and temperance worker. In this neighborhood was old Trinity College which in our time was moved to Durham and enlarged into Duke University.

Archdale was once something of an industrial as well as a cultural center. Its "first citizen," Allen U. Tomlinson, who sat head of Springfield Meeting, was an active business man whose enterprises suggest the town's place in the sun. He had a big tanyard, manufactured shoes, made harness and operated a store.

WHERE THE FINAL CURTAIN FELL

Curiously enough, it was near this peaceful Quaker village that the last curtain was rung down on the tragic drama of the Civil War. During those final, faltering days, after Lee's surrender at Appomattox, a corps of General Johnston's army was stationed at Bush Hill. Allen Jay relates in his "Autobiography" that the leading generals had their headquarters in the Tomlinson home, and placed a guard around the house and bolted the doors. Allen Tomlinson unbolted the doors and objected to the guard. Friends went quietly about their duties and held quarterly meeting as usual, while the army was encamped about the meetinghouse. A few days later Sherman and Johnston agreed on terms of surrender at Greensboro, and the Civil War was over. It was in Greensboro Railway Station, too, that President Jefferson Davis held his last Cabinet meeting.

LISTEN TO THE MOCKING BIRD

Before taking leave of these Friendly haunts, we must record the exaltation that was ours on our first evening at Guilford College. We were just about

to retire rather late on a gorgeous moonlit night when a mocking bird perched in a tree near our window and made the night melodious with its full and ever marvellous repertoire. That was a serenade-welcome which we northerners will not soon forget.

Leaving Guilford College on the afternoon of its Centennial Commencement Day, we drove northward, headed for New York Yearly Meeting, with several waypoints in mind. We soon crossed into the Old Dominion State and shortly afterward passed through Danville, one of the substantial old towns of southern Virginia.

THIS QUAKER STARTED SOMETHING!

On all our trip it was a sore trial to the Professor that he did not have his chauffeur trained to slow down at our approach to every roadside historical marker, so that he who runs might read. We did stop occasionally, and one of those times was near Alta Vista, several miles south of Lynchburg. As a matter of fact we did sail past, but caught enough of the road sign to catch our attention, so stopped and backed up. This is what we read: "One hundred yards west stands a walnut tree (We could see it up a side road to a farm house) under which Colonel Charles Lynch, Charles Preston, Robert Adams, Jr., James Calloway and others held an informal court for the trial of Tories and criminals in 1780. Punishment consisted of whipping. From this rude justice the term Lynch Law was evolved." This Charles Lynch was a Quaker. Little did he think when leading in this un-Quakerly method of procedure how he was giving his name to one of the blackest chapters in our national history.

LYNCHBURG AT EVENTIDE

Nightfall brought us to Lynchburg, where we found accommodations at College Gate Inn, across the street from the entrance to Randolph-Macon College for Women. We were especially interested in this city on the upper James River because it was settled by Friends, whose traditions and heritage are still strong in the community, as we quickly learned from our hostess of the Inn. Next morning we drove first to Lynchburg College and surprised with an early call one of the Professors who was a fellow member of the Sherwood Eddy party in Europe in 1930. We then drove out in the country to the old Quaker stone meetinghouse, now known as the Quaker Memorial Presbyterian Church. It is the most important and best publicized historic shrine in the city and neighborhood.

The first Friends meeting, which became known as South River Meeting, was held in her home by Sarah Clark Lynch, widow of one Charles Lynch, in 1757. In the stone-walled cemetery we

found several well known Quaker names, and we paused with interest to read this inscription: "Grave of John Lynch, 1740-1820, founder of Lynchburg—a zealous Quaker, benevolent gentleman and promotor of whatever advanced the general good of his country."

INFLUENCE OF FRIENDS STILL FELT

As so often happened with these Quaker waypoints, the Friends moved on and disappeared as a group from the neighborhood. Two or three score family names which dot the Quaker map north and west trace back to Lynchburg—among them those of Ballard, Barnard, Carey, Clark, Dixon, Douglas, Harris, Johnson, Maddox, Milner, Moorman, Perdue, Roberts, Stanton, Stratton, Terrell, Timberlake and Wright.

A memorial tablet placed on the meetinghouse by the citizens of Lynchburg attests the appreciation in which the Quakers of South River Meeting are held. It reads: "This tablet is dedicated to the memory of those devout people who once worshipped in this church, then on the edge of the forest, and who by their example of piety, fortitude and firmness of character, make their influence still felt in the city which they founded."

Almost within sight of the stone meetinghouse, is the country estate of the doughty Senator Carter Glass, where his wife then lay ill and where she died soon after.

A CALL AT SWEET BRIAR COLLEGE

A few miles out from Lynchburg we turned off the highway and drove perhaps half a mile over a winding road through clustered trees to Sweet Briar College for girls, situated on a slightly eminence overlooking an alluring, rolling country. "A lovely spot," entered the Lady of the Auto in her little notebook. We found it well named, the air being laden with the smell of roses, honeysuckle and jasmine.

It was an attractive ride up to Charlottesville that morning, through the foothills of the Blue Ridge Mountains, gay with splashes of Mountain Laurel.

Our first and chief concern at Charlottesville was to visit Monticello, the home of Jefferson, which is located a few miles out, on the summit of a mountain overlooking the city and all the surrounding country. The curving, ascending road through the estate brings visitors first to the family burial ground, where we read the inscription of Thomas Jefferson as "author of the Declaration of Independence, of the Statute of Virginia for religious freedom, and father of the University of Virginia."

WE STAND IN AWE AT MONTICELLO

It would require an article of itself to begin to tell of the allurements of Monticello, which has been characterized as "one of the world's most delightful

gems of domestic architecture." We may give only a few impressions that came to us as we moved about in wonder and admiration. Jefferson, though the father of simon pure democracy, loved to live in the grand manner. Here he enjoyed the lofty seclusion of a medieval feudal lord. Yet it was the grandeur of simplicity and quiet elegance. We were surprised to find so much evidence of his inventive genius all through the house—genius applied to making his regal home unique in its conveniences and comfort. One meets this at the very entrance in the great clock above the doorway which he contrived to tell off the days of the week as well as the hours. Apparently, the statesman, political scientist and author, was also an architect, artist, cabinet worker (a designer of furniture at least), a draughtsman and all round mechanical expert. We were frankly amazed at some of his inventive handiwork as well as entranced by the beauty of the place.

INTIMATE, HOMEY ASHLAWN

Only two or three miles from Monticello, is Ashlawn, home of another President, James Monroe. Much to our surprise, we found it almost equally attractive in its own way. It is by no means on the grand scale of Monticello, but has an intimate, homey, domestic atmosphere that makes it peculiarly appealing. The grounds are featured by boxwood hedges that attract wide attention. Here, as at Monticello, one finds the setting of slaveholding, ante-bellum days, and at their most benevolent and best, no doubt. Jefferson and Monroe were warm friends and the former contrived some telescopic device whereby through signals they could keep in touch with each other.

The country hereabouts fairly reeks with the atmosphere of historic notables, including such other worthies as Patrick Henry, and the intrepid explorers, the Clarks—George Rogers and William—and Meriwether Lewis. Old Albemarle County has been prolific in producing men who have hustled American history.

THE GOLDEN THREAD

Prayer is like a golden thread
Placed on the loom of a life;
Weaving in and out it works
To blot out sin and strife.

A portrait there is taking form,
A face with beauty rare
Comes out upon the pattern which
The mysterious threads of prayer

Have fashioned for a darkened soul;
A work of art unpriced.
Transformed, this life is shining through
The image of the Christ.

ERNA E. HOEFS.

Portland, Oregon.

IN CLASSIC COLLEGE HALLS

From the heights of the great we drove back down to Charlottesville and to the University of Virginia, which was the child of Jefferson and the very apple of his eye. Frankly we were wholly unprepared for the classic beauty and indescribable charm which we found on its campus. Its architecture is nobly colonial, and its residence halls, opening on white-pillared colonnades, arranged to enclose great sunken lawns, lend a distinctive academic atmosphere and an indescribable mellowness, that give one a deep sense of delight. We have never felt quite that way before on a university campus. It seemed to breathe something of the paternal joy of its great founder.

We made a little pilgrimage to the rooms occupied by two distinguished students—Edgar Allan Poe and Woodrow Wilson. We paused at the room of the Jeffersonian Literary Society, founded in 1825, which claims the distinction of being the oldest collegiate literary society in continuous existence in the United States. It has occupied this same room for exactly one hundred years.

OVER SHENANDOAH SKYLINE DRIVE

From Charlottesville we headed westward for the southern approach of Shenandoah National Park and its skyline drive which scales the heights of the Blue Ridge Mountains. This drive constitutes sixty-five miles of panoramic beauty of valley and mountain landscapes, that can scarcely be excelled for this type of scenery. It has historic as well as scenic distinction, for here on September 5, 1716, came Governor Spotswood with fifty men, including guides, and spied out the beautiful country to the west. As they gazed upon the rich and lovely Shenandoah Valley and across to the Shenandoah Mountains, as did we, they must have felt that they were indeed viewing the promised land. At times the splendid highway takes one along the ridge from which one may turn from the Shenandoah and look directly opposite upon the wide-spreading country fed by the upper waters of the Rapidan and the Rappahannock rivers. We took the ride in the late afternoon, when the softened light gave an ethereal enhancement to the continuous panoramas. The drive itself is lined with a variety of wild flowers and flowering trees, according to their season. In short, in the memorable words of the Professor, uttered in Wales on an unforgettable occasion in 1920, there was nothing here to see but beauty.

Night had fallen when we descended at the northern terminus of the drive, near Front Royal, where, saturated with history and scenery, we found the perfect tourist home, Ay View Inn, at the end of a perfect day.

New England Yearly Meeting

By Harvey Jones

THE Yearly Meeting of Friends for New England met in its two hundred seventy-seventh annual session at Ocean Park, Maine, June 22-27, 1937.

As Friends sat together amid the beautiful surroundings near the seashore, reviewing the work of the past year, surveying the field with its problems, its responsibilities and its opportunities, gathering instruction and inspiration for the tasks in the year before us, and enjoying the fellowship of worship and of friendly intercourse, a new appreciation of the significance of our beautiful name, "The Society of Friends," was felt.

The number of those in attendance was quite up to the average in recent years, the number of young Friends and Juniors being particularly gratifying. A sense of sadness pervaded the Meeting as we were made conscious of the loss of so many of our valued workers during the year. The passing of Alfred T. Ware, Emily M. Jones, Sarah D. Holmes, George Varney, Nancy H. Chase, John Metcalfe, Edith J. Roberts and others have meant serious loss to the Yearly Meeting and many expressions of appreciation of the services of these noble lives were heard.

The presence of visiting Friends was greatly enjoyed, though the number of these was rather less than usual. Florence N. Hanson of Iowa and Arthur J. Mekeel of New York were acceptably in attendance with minutes from their respective meetings. S. Emily Parker of Indiana and Montclair Hoffman of Jamaica were also present and rendered most helpful service. Joseph Lippincott, a member of Philadelphia Yearly Meeting, who is serving the meeting at Gonic, New Hampshire, as pastor was also welcomed.

Reports from the various meetings of their spiritual condition and of work accomplished during the year revealed many serious problems, but, in spite of these, a very encouraging note of hopeful confidence was manifest. A concern from the Evangelistic and Church Extension Committee that some entirely new field be opened up and some of our best workers sent to develop the field met with a sympathetic response from the Yearly Meeting, and it is hoped that plans for such an undertaking may be perfected. Plans for inter-visitation of young workers among different meetings were also considered.

The missionary interest of the Yearly Meeting received a new impetus from the visit and service of Montclair Hoffman who brought to the Meeting concrete evidence of the importance and

value of missionary activity in his interesting account of the growth and development of the work in the Island of Jamaica. Reports from our schools in Ram Allah revealed how seriously the political condition and the racial strife in Palestine are affecting the work there, but the spirit in which the situation is being faced, the way the difficulties are being overcome and the work carried on in spite of the hindering conditions, was most encouraging.

The subject of Peace was given worthy emphasis. On Friday evening, Gaylord W. Douglas, New England Secretary of the National Council for Prevention of War, gave a strong address on the subject, "What Price Peace?" On Saturday evening the appalling results of the work and methods of the munition producers throughout the world were vividly presented in the motion picture, "Dealers in Death."

Reports from Oak Grove, Moses Brown and Lincoln Schools showed encouraging progress along all lines. Improvements in equipment and efficiency, increasing enrollment, encouraging financial condition and wholesome spiritual influence were reported. Discussions of these reports brought out the remark that our Christian Educational work is probably the greatest single contribution the Society of Friends is making to the life of today.

In connection with the report of the Committee on Bible Schools, an interesting and instructive address, "An Adequate Program of Religious Education," was given by Rev. Harry E. Titus, Executive Secretary of the Maine Council of Religious Education.

Probably the most hopeful feature of the Yearly Meeting is to be seen in the growing interest and enthusiasm on the part of the young Friends and the Junior Yearly Meeting. About 150 of these were in attendance and in each of the groups daily study classes, meetings for worship and for business as well as recreational periods were carried on with as much earnestness and sense of responsibility as were seen in the older group. Much

credit is due to the leaders of these groups who have so faithfully and efficiently conducted the activities of those who shall some day constitute the Yearly Meeting.

Serious consideration was given to a question sent from one of the Quarterly Meetings as to what qualifications should be required for those contemplating uniting with Friends. The question as to how rigidly adherence to all our statements of belief should be required of prospective members, in such matters as observance of the sacraments, the taking of oaths, attitude toward war, etc., was seen to be a question of real importance, especially as it affects some of the larger rural community meetings. It was felt that care should be given to acquaint members with the message of Friends while recognizing at the same time the place of liberty of the individual conscience and the need of avoiding a bigoted sectarianism.

A deep devotional spirit pervaded all the sessions of the Yearly Meeting. Recognizing the extreme gravity of the troubled conditions in the world, the necessity of a serenity of life resulting from a strong confidence in the abiding realities was strongly emphasized. On Thursday evening, Rufus M. Jones addressed the Meeting on "What the World Needs," showing that, to the eternal question "To whom shall we go?" there can be no answer except as we find it in Christ.

The morning devotional meetings were times of spiritual refreshing. The Bible half-hour was observed each day, the leaders being S. Emily Parker, who spoke from the Parable of the Good Samaritan, Arthur Jones, from the forty-second Psalm, A. Edward Kelsey from the Book of Habakkuk, and Rufus M. Jones from the Sermon on the Mount.

At the meeting for worship Sunday morning, the large auditorium was filled as Rufus Jones brought an inspiring message, emphasizing the all-inclusiveness of the privileges of the Christian Gospel, from Paul's words, "All things are yours."

The Yearly Meeting adjourned to meet again at Ocean Park next year.

MAY WE BECOME CENTERS OF CALM
Dear Friends:

We are sending a message of love and greeting from the two hundred seventy-seventh session of the Yearly Meeting of Friends for New England. We have met in a peaceful retreat, far from the noises of the world, but almost every Epistle that has come to us and every newspaper that reaches us reminds us of the confusions, the commotions, and the turmoil of our present world. In every direction there is tumult—actual war, or rumors of war, strikes or conflicts of labor. Have we as a people of

DEEP IN YOUR HEART

Sweet is a song at twilight

When the work of the day is through,
But sweeter the song of the morning

Deep in the heart of you;
The song that springs from gratefulness,
And courage brings a-new;
The song that is ever a-borning
Deep in the heart of you.

FAUGHN WHITE.

New Castle, Indiana.

peace any mission in this disturbed world of today? Can we make ourselves heard above the tumult and commotion? There used to be a member of the British Cabinet whom the Prime Minister called "the centre of calm." In the midst of the stormiest situations he was calm, steady, undisturbed, and ready with the counsel of wisdom. The world needs today in the Cabinet of every nation on the globe one of these centres of light and calm.

Perhaps the best service the Society of Friends could give in this critical hour of modern history would be to form centres of calm, areas of peace, little cells of quiet wisdom from which light and spiritual guidance might radiate into the confused and storm-tossed world. Nothing is more needed today in the hurly-burly than a profound assurance that in the midst of change and relativity there is an abiding, unchanging eternal Father who loves and cares, and who needs responsive organs of His will and purpose for our time, persons who through the experience of contact with God have come into depth of life and serenity of spirit.

We have been reminded during our sessions of a professor who explained the doctrine of relativity by saying that it meant that there is no "hitching post" anywhere in the universe. More than ever before we are called to witness and give testimony to the things which remain and cannot be shaken, since they are eternal.

Our ancient Friends used to talk much of the importance of "centering down" into the life of God and of being thus prepared for the prophetic service which the times demanded. Our Yearly Meeting has deeply felt that concern for its own members today and it is moved to pass on to other groups of Friends in other parts of the world this call to form centres of calm in the midst of the turmoil, and to be prepared for prophetic service.

Signed in and on behalf of the Yearly Meeting of Friends for New England, held in Ocean Park, Maine, Sixth Month 23rd to 27th, 1937,

LINDLEY M. BINFORD,
Presiding Clerk
LYRA T. WOLKINS,
Recording Clerk

THINK THIS OVER

Your real estate can be deeded to Indiana Yearly Meeting while you retain a life estate in it. At your death it can be sold and converted into cash for the construction of Friends church buildings. The Evangelistic Board will properly supervise such an arrangement. Your property might be used in a less worthy manner should you fail to make this adjustment during your lifetime. For further information address Thomas M. Cox, Anderson, Indiana.

Nebraska Yearly Meeting

By Vivian S. Watson

FROM June 2 to 6, Friends from Colorado, South Dakota and Nebraska met again at Nebraska Central College for a week of work and fellowship in the thirtieth annual session of Nebraska Yearly Meeting of Friends. It was a beautiful week with refreshing showers, gentle breezes, comfortable temperatures, and with green things growing. In the meetings themselves came "showers of blessing" as we thought and talked and prayed together and sought the Divine will as to the common good of all.

In the opening meeting, Friends were saddened by the news of the sudden death of O. J. Marshall of Wessington Springs, South Dakota, who has long been a valued member of this Yearly Meeting. Appreciation was expressed for the life of this Friend and hearts went out in sympathy for the family at home and for the daughter, Eva Rae Totah, in far-away Palestine.

Cecil E. Haworth, who came to preach the College Baccalaureate, stayed through Yearly Meeting week, and the many services which he performed were deeply appreciated by young Friends and older Friends alike. As one young lady of my acquaintance said, "He seems to be talking *with* you, not *at* you." The messages brought in the devotional half hour each day, though brief, were very worthwhile and helpful. "Sharing a great discovery" and the necessity of first having something to share; "Blind Spots" and the need of getting light from all sides to avoid shadows; the necessity to "lengthen thy cords and strengthen thy stakes" in order successfully to "enlarge the borders of thy habitation," were some of the things dwelt upon.

At 4:30 in the afternoon, Cecil Haworth held a conference on "Family and Home Life" which was well attended. "The Home a Colony of Heaven," "The Ideal Home," and "Homemakers of Tomorrow," were helpfully discussed.

Meetings for worship were held each evening. Norman E. Young of Denver was the speaker Wednesday evening, and on Thursday evening, Scott T. Clark of Colorado Springs, assisted by Charles Stevens of Community Friends whose choir furnished special music. The meeting Friday evening was under the direction of the young Friends.

The services on Sunday were held at the church in town with the pastor, Daniel Neifert, in charge. In the morning Cecil Haworth brought a beautiful message from the text, "A man shall be as an hiding place from the wind and a covert from the tempest, as rivers

of water in a dry place; as the shadow of a great rock in a weary land." The evening meeting was an unprogrammed meeting. Norman Young and Fred Cain spoke profitably.

In the time given to the consideration of the missionary work, Walter H. Wilson gave the report of the Board of Missions. He gave an account of the meeting of the Board which he recently attended in Richmond, and illustrations of how carefully they go about their work under the leadership of Merle L. Davis. We were interested in the pictures of our Friends schools. The still films of the Friends Missions in Oklahoma, Jamaica, Palestine and East Tennessee where shown at various times and were much appreciated.

The interests of the World Conference of Friends to be held in the early Fall were presented by the Clerk, M. H. Watson. Nebraska Yearly Meeting is allotted ten delegates and this number have made application and hope to be able to attend.

An important session was that given to the consideration of Evangelism and Church Extension. Aaron McKinney, pastor at Pueblo, Colorado, was appointed General Superintendent of the Yearly Meeting. The plan is for him to give part time to this work and still continue in his pastorate. He, with the assistance of Cecil E. Hinshaw of Denver, and Lester Figgins of Benkleman, will have charge of the Yearly Meeting Bulletin which for some years has been the care of the Clerk.

A very interesting session was held on Friday morning when the affairs of Nebraska Central College were considered. Raymond D. Mesner, President of the Board, brought an encouraging and hopeful report. President Carrell in his sixteenth annual report reviewed the work of the past year and outlined plans for the new year. Harlan T. Jones, treasurer, presented the financial reports. Friends regret that Harlan Jones, who has served so efficiently as treasurer and in other important capacities for some years, was leaving Nebraska Central, with his family, to take up work at Pacific College in Oregon.

The many friends and old students of Julia Mesner Crosbie learn with regret that, after twenty-two years of faithful and conscientious service as a member of the faculty and Professor in the English Department, she has presented her resignation to the College Board and has been granted a leave of absence. She will continue to live at her home near

the Campus and will teach in the Summer School this Summer.

An unusual feature of the College session was the repetition of the program which was given at the banquet in celebration of the 20th anniversary of the College Auxiliary. "The History of the Auxiliary" was given by Dr. S. L. Hull; "Some Accomplishments of the Auxiliary," by Vivian S. Watson; "Reminiscences of Twenty Years," by Mrs. Effie Watkins; "The Song of the Quilt," by Harriet F. Emry. The annual report of the Auxiliary was given by Jennie C. Grieve, who has served as president for more than twenty years.

The Peace interests were represented in a striking way this year, when a panel discussion of the "Economic Aspects of the Peace Question" was demonstrated. Stella Hockett, Evelyn Mott, Bernice Richards, Norman Young, William Watson, Howard Richards, and Delbert Mesner took part under the efficient leadership of Cecil E. Hinshaw.

The Epistles from many Yearly Meetings were read at various times and were listened to with interest and appreciation. The question was raised as to whether any other religious body carries on such friendly intercourse. It was the general impression that this custom is peculiar to Friends. We feel that it is a good custom and that it is one of the things that binds Friends together and is valuable in the perpetuation of our feeling of acquaintance and brotherly love with Friends around the world. For several years it has been our custom to mimeograph extracts from the Epistles and send a copy to each Monthly Meeting. Mary Kirk Andrews is making the selections this year.

Marva Jackson of Kansas, Albert F. Bohnert and family of Ohio, Samuel Jackson of Iowa, and Edwin and Cora Hanson and family from Idaho, were welcome visitors from other Yearly Meetings.

Along with the Yearly Meeting the Young Friends Conference was held. The young people felt themselves fortunate in their leaders this year. Cecil E. Haworth, pastor of the Friends Meeting at Carthage, Indiana, met with them each morning and led in the conference on "Guidance in Marriage and Home Life." Norman E. Young of Denver, conducted a period devoted to the consideration of "Creative Leisure." Walter H. Wilson of Alda, Nebraska, and Cecil E. Hinshaw of Denver met with them in the afternoon when the subject for discussion was "For Better Endeavor." On Thursday afternoon they had a picnic at "Tallywag" on the Platte River. Walter Wilson led in the vesper service just before their return home. After the evening service all joined in a sing on the Campus.

On Friday evening the young Friends

had charge of the worship service. Stanley Gardner, newly elected president of the Christian Endeavor Union, presided. Ardith Stands, wife of the pastor at Allen, Nebraska, led the congregation in the singing of a number of hymns and choruses. Special music was furnished by young folk of Denver, Westington Springs, S. Dakota, and Central City. Cecil E. Haworth gave an inspiring message on "Triumphant Living" using as his text the words of Jesus, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

OREGON YEARLY MEETING WELL ATTENDED

Eclipsing attendance for the past few years, Oregon Yearly Meeting of Friends met in its forty-fifth annual session at Newberg, Oregon, June 8 to 13.

Albert L. Copeland, Clerk of Western Yearly Meeting and pastor of the Friends Church at Mooresville, Indiana, was the speaker for the morning inspirational services and the evening evangelistic services. Upon request, the message given by him on Sunday morning was one which had previously been delivered at Portland Quarterly Meeting, held a week before the Yearly Meeting sessions. Speaking from the text in Deuteronomy 19:14, "Remove not thy neighbor's landmarks," he showed that the landmarks for Friends do not consist in *peculiarities* but in *principles*.

Leadership in song service during the entire sessions at morning and night was under the direction of Eugene Coffin and wife.

Chester A. Hadley, General Superintendent of the Yearly Meeting, had charge of the Recognition Service held on the closing Sunday afternoon for the six ministers recorded during the year. Four of these were present, the other two being on the foreign field in Corcoro, Bolivia, South America.

The report of the year's work by Chester A. Hadley showed a growth in the Evangelistic and Church Extension Department. Total gains in membership for the year amounted to three hundred and thirty-nine; total losses to two hundred and seventy-one, thus making a net gain of sixty-eight.

Evangelism was the keynote of the presentation of the Evangelistic and Church Extension Department on Thursday afternoon, when many of the out-post workers over the Yearly Meeting gave five minute talks of the work accomplished during the past year. Plans were outlined for new openings in Idaho, Washington, and the new Owyhee Dam Project in eastern Oregon.

The report of the Bolivian Missionary Field, sent by Carroll Glen of Tappin,

General Field Superintendent, was read by Chester A. Hadley, and was augmented by remarks on evangelism in Bolivia by Helen Cammack, just back from that field on her first furlough. Those present heard with joy of the opening of work in the various Bolivian stations, together with a report of the establishment of a new point at Corcoro, and the purchase of property and the breaking of ground for the erection of a permanent compound at La Paz.

President Paul Cammack's report of the Christian Endeavor work showed that there are almost one thousand Christian Endeavor members in Oregon Yearly Meeting and that attendance at the three Friends Young People's Conferences numbered over six hundred during the summer months.

In his report of Pacific College, President Levi T. Pennington showed that Friends in Oregon Yearly Meeting were far above the average for the United States in college attendance. More than sixty teachers were reported within the limits of our Yearly Meeting's membership.

Superintendent Kester L. Mendenhall reported that there were as many non-Quaker as Quaker children in our Bible Schools, and that there has been a gain of five per cent in Sunday School enrollment during the year.

Paul Elliott and J. J. Handsaker were the speakers for the program presented by the Peace Department. In his report as Peace Superintendent, Levi T. Pennington stated that *Peace Action* was sent to each pastor in the Yearly Meeting.

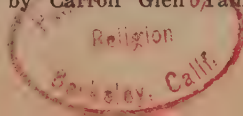
"Literature must have three principles—truth, universality, and beauty—to endure." Such was the dominating thought of Albert Copeland's interesting address on literature, delivered under the auspices of the Literature Department.

Hayward Johnson, leader of the Anti-Liquor League for Oregon, presented the objectives of the League during the program of the Temperance Department.

Marie Haines, head of the Stewardship Department, showed by demonstration how our financial problems could be solved if the entire membership of Oregon Yearly Meeting would become partners with God in Christian stewardship. A missionary pageant was given during the Christian Endeavor hour by members of First Friends, Portland, entitled "How Much Owest Thou Thy Lord?" This effective dramatization showed the privilege of Christian stewardship in behalf of missionary work.

Presentation of the Home Missions and Social Service Department was also given during the sessions.

The unpardonable sin is the sin of not accepting forgiveness when it comes.



Canada Yearly Meeting

By G. Raymond Booth

CANADA and Genesee Yearly Meetings met together, at Pickering College, Newmarket, Ontario, June 30 to July 4, for the tenth consecutive year and adjourned without debating the subject, to meet next year at the same time and place.

There is no longer any exhilaration of newness or strangeness in thus meeting. That sensation has given place to one of deeper significance and concerns the task which a united Quakerism can accomplish in Canada. Perhaps the keynote to the whole situation was struck in "the message of many" on Sunday morning. That message was one of "decision" and "building" which was synthesized into "decide to build."

The Yearly Meeting began on Wednesday with a concurrent session of the Meeting on Ministry and Oversight of Canada Yearly Meeting and of the Meeting of Ministry and Counsel of Genesee Yearly Meeting, at which it was agreed that henceforth we would have a united body dealing with spiritual affairs, which body will be called the Meeting on Ministry, Counsel and Oversight. Beginning ten years ago in united worship, peace and young Friends sessions, we felt, and justly, that we had moved a long way when such action could be taken by our "elder statesmen." Common tasks are producing a spiritual unity.

At the first session of the Meeting on Ministry, Counsel and Oversight, two Clerks were elected, one from each Yearly Meeting, but both attenders of the same local meeting. The major part of the session was the consideration of a paper by G. Raymond Booth on "The Requisites of a Friends Ministry." The paper was referred to the Canadian Friends Service Committee for publication in pamphlet form if deemed advisable.

Innovations in the program this year included the discontinuance of the devotional half-hours at noontide; assembling for worship in the Yearly Meeting room a half hour before the opening minute each morning; and the devotion of the evening sessions to a preaching mission. These revisions of program met with such commendation that the same plan will be followed next year. We found that when worship was not delegated to a small room practically all come. The invited speaker for the evening meetings was Thomas E. Jones, President of Fisk University. And what a marvelous ministry his was! Perhaps no one has ever captured the hearts of Canadian Quakers more completely, nor taken them so far along the Christian way in so short a time as did Tom Jones.

The Yearly Meeting was enriched immeasurably this year by the presence

and ministry of Gurney and Elizabeth Binford, who have, after nearly a half-century, relinquished their active work in Japan as our representatives there. Strangely enough, the only visiting Friends to come with a minute this year were the Binfords, our own members. Great interest was shown in the illuminated addresses, one by the Mayor of Shimotsuma and the other by the Governor of Ibaraki Ken, both artistically done and carrying the royal insignia. These testimonials, together with one from Japan Yearly Meeting, were suitably answered by the Yearly Meeting. The Binfords are young. By previous request, their visit did not partake of a farewell. They plan a visit to Japan two years hence and other visits to our Yearly Meeting. Anyway, they refuse to retire and will carry on their missionary work among Japanese in Southern California.

Due to a campaign started last year, reports were, on the whole, better prepared and more interestingly presented to the Yearly Meeting. The Religious Education report was accompanied with a display of Friends literature sufficient in quantity to reach each meeting. The General Conference material appealed to Friends more than the Five Years Meeting display. The Foreign Mission report, given again by Ella R. Firth, was doubly interesting because of the presence of the Binfords and because we will continue to support the work in Shimotsuma while caring for the Binfords. As in the past few years, the widening influence and work of the Canadian Friends Service Committee evoked the lengthiest discussion of all. Perhaps Friends were most interested in the work undertaken in cooperation with the Save the Children Fund, in aid of Spanish child-sufferers through war. Although the campaign is just getting under way, over sixteen hundred dollars has been raised and sent through London and Geneva. J. Barnard Walton spoke of the work of the American Friends Service Committee as it might have some bearing on the Canadian situation.

Perhaps it is presumptuous to say it, but the Yearly Meeting was world minded to an unusual degree. At the first session we received the first epistle regularly sent by Canada Yearly Meeting (Norwich) to all groups. The London Yearly Meeting epistle was a noteworthy effort and was duly appreciated. The two summaries, American and Overseas, were really world tours and evidenced remarkably the insight of the author, E. LeRoy Cody. The consideration of the World Conference and the

Little World Conference at Niagara Falls, Ontario, revealed a vital interest in these gathering of Friends. The Binfords, who have lived through three periods of modern Japan, and Tom Jones, with his rich and varied experience of life, added greatly to our own enlargement of vision.

Several Young Friends were present throughout the week and participated in the work and discussions while several came in for the week-end only. The bonfire, antiphonal and folk singing, marshmallows, and ghost stories (the latter by a university president) kept down the attendance at breakfast on Sunday morning but all were there for the Sunday School hour with Barnard Walton and for the meeting of worship. Young Friends responded to the request to appoint two of their number to "sit facing the meeting," on Sunday morning and with delightful un-branch-consciousness included a young Quaker from the Conservative Yearly Meeting.

Oh, yes! the Clerks! There was only one change at the table. Mabel Willson was prevented from being present and her place was taken by Mabel Oille.

There was youth and vigor in evidence, especially at our meeting for worship on Sunday morning and we rejoiced in it. There was also a note of pathos as one contemplated the probability that some, loyal and devoted through long years, may have been giving valedictory messages. There was joy, too, that all groups of Friends worshipped together. Expression of truth came through differing terminologies, but the same spirit of love pervaded all.

EXPOUND GOSPEL OF THE WIDER CIRCLE

The annual conference of the Young Friends of Winchester, Indiana, Quarterly Meeting was held on the lawn of the Bear Creek Meeting on Sunday, June 27. With Allan Osborn presiding, the services opened with group singing led by Lillian Chant. Richard Lennox read the scripture lesson; Margaret Collins sang a special number; and Dallas Bailey talked on the Quaker Haven conferences. The business session was conducted by Anna Cox. Esther Overman, in Indian costume, sang a song she had learned from Susie Meek, when they were students together at Earlham. W. Perry Kissick then spoke on "The Gifts of the Indians to the World." Greetings from Cuba were delivered by Ramiro Diaz. Luvena Dethridge sang several Negro spirituals and spoke on "The Gifts of the Negro." After the picnic supper and social hour, the evening service was opened with devotions by Flora Sayers. William J. Sayers gave the address of the evening, speaking on "The Wider Circle."

MEETING MARKS NEW ERA IN EVANGELISM

The Council on Evangelism held at East Northfield, Massachusetts, for the week of June 21, marked the beginning of a new era in evangelism. The same leaders in this field were there who have been stressing the need of evangelism for years past, in the Department of Evangelism of the Federal Council of Churches, in the Preaching Mission, and among the various denominations. But the old evangelism which many of them had represented had undergone a significant change—the old evangelism lacking in a vital consciousness of the relation of the social side of the gospel in changing the hearts of men. Last September at Jenkintown this lack of understanding brought about a tenseness between them and those who have been stressing the social gospel. This year at East Northfield, for the first time in my life I witnessed a conference in which leaders in the field of social change and leaders of the old evangelism met together in perfect unity, each recognizing fully now that there is no social gospel, and no individual gospel, but just one gospel which is inclusive.

Having attended the Department of Evangelism of the Federal Council for many years, and having been in a position to watch closely the Preaching Mission; also having had the advantage of personal conversations with Stanley Jones before and after the Preaching Mission, and knowing his anxious hopes that a synthesis might be worked out; it was a deep relief to sit through a conference in which this end was so obviously reached. Evangelism is no longer stifled, with A. J. Muste and others of his type pleading for changes in the hearts of individuals, while Dr. Whale of Cambridge and those of whom he is typical expound the impossibility of full salvation to those whose hearts are not challenged by a suffering society. I had expected some change, but the synthesis was so complete, and the fellowship so real among us, that I felt as though a burden were being lifted off the Church.

A. J. Muste was responsible for the remark, in discussing the fact that it is not necessary to be too involved in making pronouncements, "The Church itself is a social issue—the question is, does it speak with Christ's voice?"

Hope was expressed that local radio stations will become interested in the Week of Prayer, January 3 to 9, 1938. The Preaching Mission still goes on, with plans made for Missions in Shreveport, Wichita, Tulsa, Jacksonville and other cities this Autumn.

Dr. Whale presented an address on Worship. He declared that we must bring more of worship and less of attempts at education in worship programs.

Not decrying education, of course—just insisting that worship services should be *worship* services. He believes that the Lord's Supper should be the focal point of worship, and said that the Quaker position here is the only fault he finds with Quakers. Clyde Milner and I sat together as he spoke, and enjoyed it very much. I have no objection to any real act of worship, symbolic or otherwise, that does not get stale. But I have seen the Lord's Supper administered by laymen, and know how undignified and meaningless it can become; and I object to any act which requires priestly mediation to be successful.

W. GLENN ROBERTS.

Brooklyn, New York.

WESTERN YOUNG FRIENDS CONFERENCE

The Young Friends Conference of Western Yearly Meeting was held at Camp Mack, Lake Wawbee, Milford, Indiana, June 7-11, with Orval H. Cox as dean of the camp. This was the first time this group had held their conference at a camp and it proved so worthwhile to the 195 young Friends and leaders that they are planning to go back to Camp Mack for next year's conference.

The forenoons were devoted to classwork and one address. Each camper took two of the following courses: The Meaning of Church Membership, led by Burnie Cook, Thorntown; Prohibition, John Compton, Carmel; Stewardship, Errol T. Elliott, Indianapolis; Worship, R. Furnas Trueblood, Plainfield; Young People's Materials and Methods, Milton H. Hadley, Chicago; and Facing Personal Spiritual Problems, Glen Rinard, Azalia, and Mary Hiatt, West Newton.

The morning addresses followed the theme of "Spiritual Enrichment Through Worship, Study, Fellowship and Service." The afternoons were spent in recreation of various types under the direction of R. Furnas Trueblood.

The vesper services at sunset each evening were under the leadership of Russell E. Rees of Kokomo. These services, held on Vesper Hill by the side of "Our Galilee," were of great inspiration. Vespers were followed by evangelistic messages in the chapel by Frederic E. Carter, Yearly Meeting Superintendent.

Ward Avery of Greenfield, Indiana, was the musical director and his work was very helpful as he gave valuable instruction in hymn singing.

We were privileged to have as visiting Friends Brian P. Heywood of England and Delores Barley, fraternal delegate from Indiana Yearly Meeting Young Friends.

ANNIVERSARY OBSERVED BY CHARLOTTESVILLE

Walnut Ridge Meeting near Carthage, Indiana, four miles south of Charlottesville, celebrated on May 30th the one hundred and tenth anniversary of the establishment of a preparative meeting, Walnut Ridge being the first place of Quaker worship on the lower Blue River, with Carthage, Westland, Little Blue and Charlottesville, as well as some others which have been "laid down," being later offshoots of Walnut Ridge Meeting.

The celebration was in every way successful. The weather was ideal, plans for the occasion had been well worked out and were smoothly executed, and there was a large attendance from far and near. Probably two hundred persons were in the morning service, and another one hundred and fifty in the afternoon one. Attenders came from Ohio and Illinois, as well as from many points in Indiana, and included a great many septuagenarians and some octogenarians.

Oscar H. Trader of Van Wert, Ohio, preached an excellent sermon in the morning, and Ira C. Johnson of Lynn, long time preacher for Walnut Ridge homecomings, talked most acceptably in the afternoon, when greetings were read from persons unable to be present.

At the noon hour a bountiful basket dinner, spread on sixty feet of table space, was enjoyed. Later, pictures were taken of attenders at the homecoming.

A museum in the north room of the church building, in which were displayed relics, pictures and other interesting reminders of olden times, was thronged with visitors during the unprogrammed hours.

A history, giving in brief the main events of the last one hundred and ten years, was read in the course of the afternoon program. This region was ceded by the Delaware Indians to the federal government in 1818. In 1820 it was thrown open for settlement. Quickly the Friends of North Carolina, Virginia and Tennessee, who had been crowding into the free territory of Indiana, pushed into this fertile section.

The first meeting for worship was held in the summer of 1822, and by April of 1827 Whitewater Quarterly Meeting, after proper investigation, directed Duck Creek Monthly Meeting to set up a meeting for worship and a Preparative Meeting, to be known as Walnut Ridge. In 1836, when it had four hundred and fifty members, Walnut Ridge was finally granted a Monthly Meeting (after two previous refusals). In 1840, Spiceland Quarterly Meeting was set off, and Quarterly Meeting sessions alternated between Spiceland and Walnut Ridge until 1867, when Walnut Ridge Quarterly

Meeting was set off, with Walnut Ridge and Carthage Monthly Meetings and several other active Preparative Meetings as its members.

The first meetinghouse was a log one, erected in 1826. Later enlarged, this building was replaced in 1840 by a frame structure, which was burned in 1864, supposedly by the Knights of the Golden Circle. Three days after the conflagration, Walnut Ridge Friends appointed a building committee and trustees, and by July of 1866, at the cost of about ten thousand dollars, the present brick building was completed. In 1893 this building was remodeled, when the shutters and facing seats were removed and modern pews installed.

Almost from its beginning as a Quaker community, Walnut Ridge conducted its own school, members of which attended in a body at Fourth Day Meeting held in the meetinghouse across the road from the school. This school was discontinued in the eighties when Indiana's laws made township public schools obligatory.

FRIENDS ATTEND WINONA SCHOOL OF MISSIONS

The Woman's Missionary Union of Friends in America was very well represented by having seven members of its Executive Committee enrolled in the Winona School of Missions, held at Winona Lake, Indiana June 21 to 27. Virginia Peelle, Odessa Rayle, Bertha Stubbs Sumpter, Faye Farr, Lena F. Ragan, Lenora N. Hobbs and Ardelle F. Cope were those present. Ruthanna Hadley of Wilmington was there to assist Agnes Day, who was detained at home on account of illness in her family, with the Literature Department.

Fourteen denominations and ten States were represented in the School, which had a registration of seventy-seven for the full time. There were also twenty-nine day registrations. Nine missionaries were present—from Arabia, China, the Philippines, Japan and India. These, with the six guests in attendance and the seven faculty members, constituted the School of Missions group. The study courses were made interesting by experienced and practical instructors, in both home and foreign study.

Virginia Peelle was invited to preside over the Thursday evening meeting, at which time two lectures were given. The Friends delegation received another honor in being invited to tea in the lovely home of William A. and Mary Peterson, which is artistically located on the water's edge with the Moenita Girls' Camp. Mate from South America and guava jelly from Mexico were very appetizing. Mary Peterson before her marriage was Mary Hill, a sister of Rufus Kersey's wife, of Wilmington Yearly Meeting.

During intermissions, the Friends held meetings to discuss Union plans for the coming year and general plans for the next conference to be held in Whittier in May, 1938. The Union expects to join the American Friends Board of Missions in a display at the World Conference of Friends in Philadelphia. Other things claiming the attention of the group were the revision of the Constitution and the planning of closer cooperation with the Associated Executive Committee on Indian Affairs and the American Friends Board of Missions.

Lenora N. Hobbs and Agnes L. Day were reappointed to represent Friends as associate members of the Interdenominational Winona Committee. Virginia Peelle was appointed to succeed Charlotte E. Vickers, deceased. The chairmen of the Winona Committee conducted a very impressive Memorial for Charlotte Vickers on Sunday afternoon at which time a tablet and pictures were unveiled by two members of the Committee, letters of appreciation from prominent friends read, and tributes of respect and helpfulness paid to her noble and generous character. Lenora N. Hobbs, Virginia Peelle, and Eloise Graywold were among those from Friends who spoke. The School closed with a Missionary round table following the Memorial.

MILO S. HINCKLE COMES TO INDIANA

Milo S. Hinckle, who began his ministry in Indiana, is to return soon as Superintendent and Field Secretary of Indiana Yearly Meeting. He is at present located at Greensboro, North Carolina, where he is concluding his second pastorate at the Asheboro Street Meeting. After serving five years in his first pastorate, he resigned to take a course at the Hartford Theological Seminary, and shortly after receiving his degree returned to Greensboro in 1934.

In addition to his duties in the Asheboro Street Meeting, he has been a recognized community leader in various fields. He has served as Vice-President of the Guilford County Peace League, is Chairman of the Executive Committee of the Greensboro Council of Catholics, Jews and Protestants, is past President of the Greensboro Ministerial Association, a member of the Guilford County Interracial Commission, and a member of the Committee of Eight associated with the Board of Trustees of Guilford College.

Milo and Adelaide Hinckle, with their young grandson, who makes his home with them, plan to move about the first of September to Richmond, where he will establish headquarters. His active work will begin with the sessions of Indiana Yearly Meeting, which opens September 22.

RECENT EVENTS AT THE NATIONAL CAPITAL

"Uncle Dan" Beard—beloved by Boy Scouts throughout the United States—attended our meeting for worship on July 4th. He spoke most effectively, as did George Downing, a former A. F. S. C. worker in France, now living in Salem, Virginia, where he is very active in the Boy Scout movement. He had been in Washington, sharing the Jamboree with some 27,000 other Scouts!

This city has never seen anything quite like that Jamboree. The grounds surrounding the Monument, the Potomac shore line just across the Memorial Bridge, Hains Point, and one of the municipal golf courses near the Tidal Basin were covered with thousands of tents. And one saw khaki-clad boys everywhere. The evening shows in the Arena, with the different Regions—four and five thousand Scouts—performing, were very popular, not only with the visiting Scouts but with thousands of Washingtonians. But the most popular spots throughout the entire camp were those corners where one could find the Good Humour Ice Cream carts!

A recent week-end saw some fifty Filipino students making the International Student House their partial headquarters during the annual conference of the Filipino Student Christian Movement. Delegates arrived from various parts of the United States for the three-day session. Manuel A. Adeva, General Secretary for the F.S.C.M., who is on the staff of the Committee on Friendly Relations Among Foreign Students in the United States, and his wife were house guests during the period. The conference met at the I. S. H. for the opening luncheon and a reception on Friday, and again for the Sunday morning breakfast. At their banquet on Saturday evening, Miss Jeanette Rankin, and Dr. Charles D. Hurrey were the speakers.

Sixteen students are living at the I. H. S. this summer. Recent arrivals are Emilio Esperitu from Manila, employed in the Rural Resettlement Administration and planning to study law; and Rogero Di Palma Castiglione from Florence, Italy, who is attending the summer session at American University. Guests during the past two weeks have included Claude Culpin of Cambridge, England, making an extensive motor tour of the United States while studying different types of agricultural machinery; Helen Grace and Carol and Hope Headley of Kent, England; Charlotte and Marian Haines from Moorestown, New Jersey; Dr. D. Y. Pai of Korea; Ralph Pickett from Media, Pennsylvania.

The dependability of the law of gravity is merely an illustration of the way God keeps his word.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

IS THERE A QUAKER SUBSTITUTE FOR THE WAR INDUSTRIES?

Editor, THE AMERICAN FRIEND:

The leading article of *Harper's Magazine*, New York, for July is entitled "The War Boom Begins." The author, John T. Flynn, shows that the present "industrial recovery" of many nations is very largely based upon war industries. He points out that, while in America the government moneys for PWA, CCC, WPA, and other recovery projects have bolstered industry, in Europe and Japan industry has been bolstered by military preparations. He points out that in 1931 six nations—Great Britain, France, Italy, Germany, Russia, Japan—spent \$4,200,000,000 on "national defense"; last year they spent \$9,550,000,000—the expenditure being more than doubled in five years.

With Poland spending \$120,000,000 for armaments, Czechoslovakia \$120,000,000 to strengthen its armies and to protect its frontiers, Mr. Flynn estimates that this year the expenditures for war preparation will not be less than \$12,000,000,000.

The appalling question is this: What will happen when the war expenditures have ended? Will unemployment rise again? Can peacetime industry employ the people now busy making ready for war? If so, it must mean a great increase in the materials of comfort—cook stoves instead of guns, autos instead of gun carriages, comfortable houses instead of forts, milk for babies instead of poison gas. If this shift cannot be made, the dictators, or even the parliaments and congresses, may in desperation be forced into war to keep the people busy.

This shows the urgent necessity for all people of good will to recognize and deal constructively with the fact that we have a poor system of distributing the produce of industry. Unquestionably we have the materials; we have machines; we have people who want to work. Add the proper brains and good will and we could have the most widespread physical comfort that the world has ever seen. How shall intelligence and good will be brought to bear on this moot and complex problem? It is probably true that the base question of all economic questions is: How can our system of distribution (of goods and jobs) be improved, and what is our duty in this respect?

This is one of the questions that will come before the Friends World Confer-

ence in September. Preliminary discussion has been presented in the advance reports.

J. RUSSELL SMITH
(Professor of Economic Geology)
Columbia University, N. Y.

BRIEF OUTLINE OF A BIG SUBJECT

Editor THE AMERICAN FRIEND:

God's plan in this yet present gospel age is strictly evangelistic, the ingathering of all the souls that are to be saved out of Satan's earthly kingdoms. And when they are all gathered in, then the gospel age is at an end. Then, and then only, is the time that He will make any effort to set up his kingdom on earth. That is why He is not cooperating with organized Christian society of the churches of Christ in America.

All through this gospel age, from start to finish, God's will is subject to the will of man, because in all fairness to men they must have absolute power to be their own free will agents to accept or reject God. God did not permit His son, Jesus Christ, to come in power, but in weakness and subject to man. But it will be just the reverse in His second coming. Then He will come with power, ruling the earth with a rod of iron. Then He will deal with Satan and his hosts and wrest the kingdoms of this world from him.

Thus we see that the Church is out of its rightful place now, in this gospel age, in trying to make this Satanic world better in any other way than by what is accomplished in the hearts of redeemed men. It is only when all hearts are right that the world can be right. So the churches' only rightful place in the world is evangelization, and the display of redeemed men before the world in righteous lives (in the manner Christian Quakers dealt with the world and their fellow men in World War work).

Fully one-third of the Bible, especially the New Testament, deals entirely with Christ's second coming and the world's yet future history, but, sad to note, the leading evangelizing churches, so faithful up to and through the nineteenth century, have largely dropped out in evangelization and lost their power to accomplish it due to their rejection of this portion of the Bible because it portrays a dark and dismal future for the closing gospel age. They don't want things to be that way, refuse to follow, map out a bright way, and call on God to follow their plan instead of their follow-

ing his. In making themselves willingly ignorant of this portion of God's word, they are blind to the fact that they, themselves, are fulfilling in and by their actions a part of the prophecy in God's word (II Thessalonians 2:3): "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition."

Satan's anti-God forces are, and have been, forming very fast of late years in Russia, Italy, Germany, and elsewhere throughout the world, getting ready to annihilate the Christian world. But just at the darkest hour, when it appears that Satan is just about to win out and accomplish his end, Christ will come in flaming fire and destroy all Satan's hosts in one stroke.

ELWOOD F. WORRALL.

Excelsior, Minnesota.

ONE DOLLAR FOR A GOOD PHOTO

Editor, THE AMERICAN FRIEND:

You may have noticed in the June 18th number of the *London Friend*, a request for photographs to interpret the title, "Friends in Action." A half crown is offered for all photos accepted in this competition. This is an interesting coincidence since we of the A. F. S. C. have been discussing the possibility of printing dramatic pictures to interpret the variety of interests of Friends in this country. We believe there would be a wide interest in a pictorial record of Friends in action.

Accordingly, I would value the publication of this letter in your column as an announcement of a similar photographic competition among American Friends. Through the gift of an anonymous Friend, I am able to announce that \$1 will be paid for all photographs accepted. They should be sent to the signer of this letter, care of the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

JOHN F. REICH *Publicity Secy.*

'TWOULD BE INTERESTING TO KNOW

Editor THE AMERICAN FRIEND:

It is refreshing to study again the stories of Abraham and Isaac. They made such good neighbors. The vexing problems of line fences had no terrors for them. (It would be interesting to know how many members in the Five Years Meeting would give up their best farm or factory to keep peace among the hired help.)

It is easy to imagine that the Great Teacher had these two in mind when he recited the classic on neighborly conduct. It is any wonder that Lewis Moon and his associates are digging deep in ancient Bethel for bits of information concerning them?

HARRY R. CLARK.

Wilmington, Ohio.

QUAKERDOM • AT • LARGE

In the June issue of *Forum* appears a poem, "Way of the Suns," by E. Merrill Root of the Earlham College Faculty. Professor Root is to lecture in Harkness Auditorium, at the summer sessions of Columbia University, August 2nd, on Vincent Van Gogh.

* * * *

Mary A. Reynolds, a teacher at White Plains, North Carolina, who is an active leader in young Friends work in North Carolina Yearly Meeting and at large, has been appointed assistant to O. Herschel Folger, pastor of the Whittier, California, Meeting. She is to assume her new duties August 10.

* * * *

Daniel Carter Beard is widely known as the National Commissioner and grand old man of the Boy Scouts of America, but perhaps few of our readers know that he is a Friend, being a member of the Flushing, New York, Meeting. On June 21st, he celebrated his eighty-seventh birthday anniversary at his home in Suffern, when a large group of people, including several notables, called to express appreciation of his great work.

* * * *

D. Elton Trueblood, Professor of the Philosophy of Religion and Chaplain at Leland Stanford University, is the author of an article, "The Tests of Authority," in the Summer issue of *Christendom*. His picture and a short biographical sketch appear in the section on Personalia, in which *Christendom* introduces its contributors to its readers.

* * * *

Milo C. Ross, pastor of the Greenleaf, Idaho, Meeting, is the compiler of an attractive and usable stewardship aid, the Farmer's Tithe Book, wherein provision is made for the farmer to keep a record of both his income and his expenses and from them to figure, according to one of three workable methods of accounting, the amount of his yearly tithe.

* * * *

After a farewell lunch with some young Friends in Philadelphia on July 7, three English delegates to the Friends World Conference set out with David C. Elkinton, of Moylan, Pennsylvania, on a six weeks' trip of visitation among Friends in the Middle West and South. The English members of this group are: Madeleine D. Robson of Bishop Aukland, County Durham, Hazel K. Wigham of Gloucester, and David W. Robson of Leeds, Clerk of the English Young Friends Central Committee. After a brief visit with young Friends at Gardeners, Pennsylvania, the group drove to Harrisville and Barnesville, Ohio, where

they shared in fellowship with Friends in family visits, berry-picking, swimming and in worship. After several days of similar visitation around Wilmington, Ohio, and two days spent in and about Richmond, Indiana, the young Friends continued west in their modern prairie schooner (rumble seat edition). They plan to reach Nebraska before returning to Philadelphia via Tennessee and North Carolina.

* * * *

We acknowledge receipt of volume one, number one, of the *Church Press*, Birmingham, Alabama, which has been established to serve the Protestant Churches of that State. As the name suggests, it is distinctly a church newspaper. Personal interest in the inaugural edition is heightened by the fact that on the first page appears the picture of an Earlham College graduate, D. R. Price, who, as Secretary of the Birmingham Sunday School Council, has been active in forming the new Protestant Federation of that city.

* * * *

It appears from Hubert W. Peet's recent London Letter in the *Friends Intelligencer* that Sir Samuel Hoare, the new Home Secretary in the reconstructed British Cabinet, belongs to that great company whose "grandmother" was a Friend. On opening a recent debate in the House of Commons on the subject of prison administration, he made mention of the fact that Elizabeth Fry was his great-great-aunt. The report says that the announcement was received with cheers.

* * * *

In a later letter, Hubert Peet speaks of the death of Sir Cecil Hanbury, the only Conservative Quaker member of

Parliament. The family had long had close connection with Italy, and Mussolini had made Sir Cecil a Grand Officer of the Italian Order of the Crown in acknowledgment of his charitable work in the neighborhood of his Italian home at Ventimiglia. Lady Hanbury is said to have been the first Englishwoman to be enrolled as a Fascist. All of which is renewed evidence that there are many Friends of many minds. However, the correspondent remarks significantly: "I do not think he had latterly had many active links with the Society."

NEWS OF OUR MEETINGS

At his request, Los Angeles, California, Meeting has released R. Ernest Lamb from the pastorate there, and about October 1st he will take up the work of First Friends Church in Pasadena, made vacant by the resignation of Edwin McGrew. . . . Morris and Evangeline Kimber from Columbia Bible College in Columbia, South Carolina, are here for the Summer vacation. . . . Willis R. Hotchkiss, for forty years a missionary in Africa, brought the message at the morning meeting for worship on June 27. Many young people in attendance at the Christian Endeavor Convention in Los Angeles were visitors at the service and the church was well filled.

* * * *

Kokomo Quarterly Meeting, Western Yearly Meeting, was held at New Hope Meetinghouse, June 18 to 20. In the opening meeting on ministry and oversight, Luther Addington and Russell Rees, pastors, respectively, of the Courtland Avenue and Union Street Meetings in Kokomo, spoke. At the afternoon session satisfying reports were given of the spiritual condition of our meetings, following which religious education was made the subject of a stimulating discussion led by Marshall Tolle, superintendent of that department in our Quarter. On Saturday "Aunt" Polly Couch Bowman, a well known and beloved minister in the Quarter, spoke from the Bible story of Christ's feeding of the multitude, and John Compton, Yearly Meeting Superintendent of Prohibition and Public Morals, brought a message from Luke 7: 31-32.

* * * *

An impressive Mother's Day service was held by Deep River, North Carolina, Friends and led by the pastor, Joseph H. Peele, and his wife Irma. Under the direction of Grace Van Dyke Moore of Greensboro, North Carolina, the Mother Singers of Guilford County (who sang

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

at the National Parent-Teachers meeting in Richmond, Virginia) gave several appropriate and much appreciated musical numbers. The scripture reading and the pastor's message on great mothers told of in the Bible were likewise in keeping with the occasion.

* * * *

Dartmouth Monthly Meeting has arranged for a meeting for worship to be held in the old meetinghouse at Apponegansett, Dartmouth, Massachusetts, on July 25th, at 3:30 p. m. Friends from other Meetings are cordially invited.

* * * *

Because of the date set for the sessions of Western Yearly Meeting, the August Meeting of White Lick Quarterly Meeting has been moved forward from the 14th to the 7th, when it will occur at Bethel, near Mooresville, Indiana.

* * * *

The work of the New Castle, Indiana, Meeting has been going on as usual, as is indicated by the following report of recent activities: The Daily Vacation Bible School recently closed with a program and an exhibit of the work done. Four of our young people attended the Junior Conference at Quaker Haven, and a delegation of older young people was present at the Young Friends Conference. The parsonage and church have been repaired and decorated. A delegate was sent to the Midwest Institute of International Relations. . . . The pastor, Robert E. Cope, and his wife will have their vacation in August, when they will attend North Carolina Yearly Meeting.

* * * *

The Glens Falls, New York, Meeting has been conducting an experiment with an extended worship service, attended by and, in some measure, participated in by the Sunday School. The service is somewhat shortened and there is always a children's story. At the close of the worship period there is a half-hour session for classes. So far the advantages of this system have been two-fold: an enlarged meeting for worship and a much better class record for June and July. Church and Sunday School treasuries have been combined. Originally adopted as a hot weather expedient to avoid closing the Sunday School during the summer months, this type of service, if it continues to work, will be used as a permanent feature by the Meeting, which will no longer distinguish between Church and Sunday School.

VACATION CHURCH SCHOOL AT LUDLOW FALLS

A successful Vacation Church School was conducted at Ludlow Falls, Ohio, Friends Church, June 7 to 18, with an average attendance of fifty boys and girls. The School, organized into three

FRIEND'S WORLD CONFERENCE

SWARTHMORE, PA. AND HAVERFORD, PA.

Ninth Month, 1937

▼

THE WHITTIER

Fifteenth and Race Streets, Philadelphia, Near Penna. R. R. Station

is a comfortable, convenient, and
inexpensive place to live during
the Conference.

Fifty percent discount on room rates, with a minimum of \$1.00 per room, will be made all Friends, between Eighth month 25th, and Ninth month 15th.

Good food, moderate cost, pleasing dining room.

F. M. SCHEIBLEY, Manager

STRATH HAVEN INN

SWARTHMORE, PA.

Rooms \$2.00, up; Rooms with Meals \$4.00, up.

Within Walking Distance of The Conference.

Both Hotels Under Friendly Influence
and F. M. Scheibley Management.

classes of beginners, primaries and juniors, was held each week-day morning except Saturday. The daily schedule included bible study and memory work, music, recreation, handcraft, devotions and lessons on peace, temperance and missions. Members of the older classes made a visit to the newly opened public library at West Milton where Mary Elizabeth Cornell, librarian, gave them valuable information concerning the location and use of library books. On the evening of June 20 was held a closing program, which attracted many parents and friends from the community.

Miss Rohrbaugh, who has resided for some years in the Philippine Islands, and Howard Coppock and family, returning to California from a trip around the world, were acceptably present at our morning service on June 13, when Howard Coppock presented some impressions of his visit to the Friends station at Ram Allah, and offered interesting side-lights on his travels in general.

On Sunday, June 20, Alvin T. and Evelyn Coate of Indianapolis paid us a visit, and as always were gladly received. Ludlow Falls is the boyhood home of Alvin Coate.

HISTORICAL PICTURES AVAILABLE

Historically minded Friends will be interested in the sheet of six photo-engravings prepared for sale by a North Carolina Friend, M. C. Henley. These pictures, taken by Friend Henley in 1874 and 1875, depict Quaker buildings and scenes in North Carolina on the eve of their demolition or change. Three are views of New Garden Boarding School (now Guilford College) taken in 1875—two campus scenes and one picture of Founders Hall. Two others are of meetinghouses, associated with the Battle of Guilford Court House in 1781, and razed in 1876: the Deep River Meetinghouse, used as a camping spot by Cornwallis while en route to the battlefield, and the New Garden Meetinghouse where wounded British and American soldiers were cared for after the battle. Another of a southern cemetery is typical of the graveyards established by pioneer settlers. This set of pictures, on display at the Friends Book Store, 101 South Eighth Street, where it may be purchased, is also available from the photographer, M. C. Henley, at the home of his daughter, Jessie G. Parker, 328 Bellemead Street, Greensboro, North Carolina. The sheet of six pictures sells for fifty cents.

HERE IS A GOOD LAUGH

The following incident, as reported in the London *Friend*, needs no embellishment in the telling. Confirmation has come directly from Merle Davis that it was just as funny as it reads:

"Queer forms of Quakerism in the United States, the difference between the English and the American sense of humour, things visitors to the States should avoid—these and kindred topics were under discussion in the Mayflower Barn at Jordans last Sunday afternoon.

"Two men had quietly entered during the discussion, hardly noticed, and sat at the back. At length one of them arose, and it was very quickly evident from his accents—if it had not been from what he said—that he came from across the 'herring pond.' The situation made an irresistible appeal to the English and the American sense of humour alike, and when Willard O. Trueblood . . . surveyed the assembly and quoted:

'Oh, wad some friend the giftie gie us
To see ourselfs as ithers see us!'

the assembly was convulsed. 'This is the most interesting meeting of Friends I have ever attended!' said his companion, Merle L. Davis, who is the Secretary of the American Friends Board of Missions. They were both engaged on a visit to centres of American Friends' mission work and cannot be back in time for the Philadelphia Conference, although they have been concerned in the preparations for it."

GENEVA HOSTEL SEEKS AID IN CRISIS

Is there some Friend with an eye for the practical who can provide for the new Friends Hostel in Geneva a good big electric refrigerator, new or second hand?

It would seem that an electric refrigerator would be taken for granted in an establishment for 30 or more people. But stretch the present budget as they will, the committee simply cannot afford one. The best brains of this international capital have been wracked in vain. No one knows what to do. If the Geneva Hostel must buy a cheap and old-fashioned ice box, they will spend the cost of an electric refrigerator on its daily rations of ice.

The solution would be for some Friend in the United States to contribute an electric refrigerator. The slender store of francs set aside to buy an unwanted ice box could then be used for transportation expenses. Who will meet this international crisis? If you feel like making a contribution to the new and enlarged Center in Geneva or if you have an electric refrigerator with not less than ten cubic feet capacity, will

you donate it to the cause of wider Quaker hospitality? Please communicate with the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

CATALONIA—IT'S HISTORY AS A SPANISH MINORITY

(Continued from page 302)

forbidden. Only Spanish could be taught in the schools. In the first year of the dictatorship more than twenty of their papers were suppressed. Their professors were discharged from their industrial university and their people's high schools, and the latter practically closed. The agricultural and business colleges were crippled. Over two hundred mayors and other high provincial officials were discharged and put into jail, and the same fate befell all who came under suspicion. Their workmen's insurance and welfare organizations were given over to dictatorship syndicates. The priest who spoke to his congregation in their mother tongue had his pulpit taken from him. (I have recounted these measures rather in detail, because they show how modern dictators keep control.)

In 1930 the decree for the suppression of separation was annulled and the Catalanian flag was again seen on all public buildings in Catalonia. This was followed by the reintroduction of the language, but legislative freedom was still withheld. Two years later, in the fall of 1932, they gained their full autonomy. Will it again be lost to them?

GILBERT L. MACMASTER.

Basle, Switzerland.

Visitors to Philadelphia

will find

friendly atmosphere, good food,
comfortable beds, reasonable prices

at

FRIENDS ARCH ST. CENTRE

Apply to: Aida T. Orner, Hostess
304 Arch Street

OAKWOOD CO-EDUCATIONAL FRIENDS SCHOOL ∴ FOUNDED 1796

The New York Yearly Meeting school with Quaker traditions. College preparatory and General courses. Oakwood students are making superior records in outstanding colleges of the country. Individual needs in both work and play receive careful attention. Located seventy-five miles from New York on the Hudson.

WILLIAM J. REAGAN, Principal Box 18 POUGHKEEPSIE, NEW YORK

A WORD OF EDITORIAL APPRECIATION

There follow brief sketches of two Friends of whom we feel constrained to speak in appreciation. As measuring their steadfastness and faithful labors, the sketches are too brief, for length of statement is often not proportionate to significance of service.

It is rather strange, in the death of O. J. Marshall, that we should feel so distinct a sense of loss, inasmuch as we never saw him but once, and then briefly at Nebraska Yearly Meeting. But we knew him and felt him, out there at his Quaker outpost in South Dakota. There was a zest and an eagerness about him that created enthusiasm—and an appreciative loyalty that was heartening. How we miss the frequent communications, sometimes a brief note, often a postal card, that came from him! He was one of those comparatively few people who was different and who gave life about him an invigorating tang. No surname was required to designate him—he was widely known as just O. J. He was a good example of what a concerned Friend may do in the vigorous championship of a cause to which he is enthusiastically committed, though he may be far removed from much Friendly help.

Raymond S. Holding served Friends on several fronts, and always with ability and devotion. Though he closed his career in the service of another denomination, he continued none the less a Friend. There was a quality in his life and work that does not easily lend itself to analysis. His was a genial, mellow spirit, but if anyone assumed that his quietness marked any lack of assertiveness and courage where convictions were involved, a rude awakening was due. He combined a free liberal spirit with a warmth of personal consecration. He was a discerning Friend. Personally, we pay tribute to his memory as an understanding and loyal friend whose passing we sincerely mourn.

O. J. MARSHALL

Osborn Jesse Marshall, son of William and Carolyn Marshall, was born near Union, Iowa, September 17, 1857, and passed away at his home in Wes-

sington Springs, South Dakota, June 1, 1937, aged seventy-nine years. He grew to manhood in central Iowa, taking his preparatory schooling at the Stanford Seminary. Later he attended Penn College. For some years he taught school in Iowa, then came to Dakota and took up land in Harmony Township, where he brought his bride, Rhoda A. Strahl, to whom he was married on January 5, 1884. Here, with the exception of six years spent in Iowa while their children were in college, they made their home.

A prominent member of Nebraska Yearly Meeting and widely known as a concerned and faithful Christian, O. J. Marshall was especially zealous in the advocacy of Christian education and the promotion of world peace. His home served as headquarters for the gathering of leaders in all kinds of good works. Always generous in his help to any movement for community betterment, he exerted a stabilizing and inspirational influence on all who knew him.

His wife and three of their four children survive: Rosa B. Jackley of Pierre, South Dakota, Eva Rae Totah of Ram Allah, Palestine, and Franklin O. of Pasadena, California.

RAYMOND S. HOLDING

Raymond S. Holding was born on December 29, 1873, at Greenfield, Indiana. He attended grammar and high school at Westland and Carthage, and worked in Alaska and Porto Rico before entering Earlham College in 1898. Before completing his college work, he went in 1891 to Cuba as a Friends missionary and teacher. He was married in February of 1902 to Minnie Cook of Kansas City, Kansas.

After four years of service at Banés, Cuba, they returned to the United States because of the ill health of their eldest son. That same year the family went to Mexico, where they served nearly eight years. Following a short service as pastor of the Spiceland, Indiana, Meeting, Raymond Holding returned to Cuba, this time for five years.

Once more in his home land, he re-entered Earlham College, finishing his course and graduating in 1921. Then followed a year and a half as a student in Chicago University and the College of Missions, after which he was pastor of the Central City, Nebraska, and Newberg, Oregon, Meetings. Coming to California in 1928, he became associated with the Congregational Churches of Southern California as pastor at Chino and Bakersfield respectively.

He had been in ill health for the past two years, and death came on May 15, 1937, at his home in West Los Angeles. His widow and five children survive.

Entrance to George School

Parents should realize the increasing benefits to students entering the First or Second Classes (Grades 9 or 10). The New "Sequence Curriculums" give a continuous three years of study prior to graduation, with the same groups of students working with the same instructors. Qualified new students for these sequences are accepted for Second Class (Grade 10). First Class provides a period of exploration and study of the natural bent of the student so that he may be guided into the sequences best for him.

Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school.

Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address:

GEORGE A. WALTON, Principal

Box 351, George School, Pa.

FOR ENTERTAINMENT AT WESTERN Y. M.

Persons planning to attend the August sessions of Western Yearly Meeting will wish to know the name of the Chairman of the Hospitality Committee, who this year is Alice Hampton, Plainfield, Indiana.

BIRTHS

HEATON—To A. Russell and Helen Taylor Heaton. Poughkeepsie, New York, February 24, 1937, a son, A. Russell, Jr.

MARRIAGES

RINARD-THOMAS—At the home of the bride's parents at Vermilion Grove, Illinois, on May 27, 1937, Mildred E. Thomas to Glen Rinard. Frederick E. Carter, minister.

DEATHS

HAWORTH—At his home in Georgetown, Illinois, June 5, 1937, Allen W. Haworth, aged seventy-three years. He was the son of Benjamin and Rebecca Cotton Haworth, and in 1891 was married to Alcy Whitlock, who died in 1919. To them were born six children, five of whom, together with his second wife, Grace Fillinger, whom he married in 1923, survive. The greater part of his adult life was spent on his farm in the Elwood neighborhood. He was a faithful and responsible member of the Friends meeting there, and at the time of his death was an overseer in the Georgetown Meeting, where funeral services were held with T. O. and Edith Wilcox and Alice Hiberly officiating.

HULL—At Glens Falls, New York, on June 11, 1937, Anson Staples Hull, son of Joseph and Josephine Hull, aged fifty-two years. Most of his life was spent at Oxford Park Farm, the family home for more than one hundred years. A lifelong member of the Glens Falls Monthly Meeting, which has laid upon him important posts of trust and responsibility, Anson Hull exemplified in his living all the fine traits of character inculcated by the teachings and practices of Friends. The meeting and community of which he was a part bear witness to his faithfulness, friendliness and love. His parents, his wife, Mabel Mead Hull, a daughter and a brother survive. Funeral services were conducted by LeRoy E. DeMarsh, his pastor.

LAMBERT—At the home of her daughter, Jessie N. Haworth, in Whittier,

California, on June 9, 1937, Pauline Nelson Lambert. Born in Michigan, January, 26, 1851, the early death of her parents sent her, at the age of eight, to the home of an aunt and uncle who lived near Omaha, Nebraska. She was married to Walter Nelson in 1870. In 1891 they removed to Salem, Oregon, and in 1898 to Long Beach, California. In 1906 her husband died, and in 1924 she married George M. Lambert, with whom she lived in East Whittier until his death in 1931. Converted in early life, in 1891 she transferred her church membership to the Friends Church, of which she was thereafter a faithful member. At the time of her death her membership was in the East Whittier Meeting. Four daughters survive her. The funeral service was conducted by Harley M. Moore, assisted by Moses T. Mendenhall.

PARKER—At Alliance, Ohio, June 18, 1937, Benjamin Franklin Parker. The son of John Pelle and Miriam J. Hill Parker, he was born on July 13, 1856, at Walnut Ridge, Indiana, where he spent his early years. In 1885 he was married to Elvira Hester, who died in 1911. With the exception of two years spent at Carthage, Indiana, they made their home in Kansas, where he lived until 1917. On December 12, 1916, he was married to Mary E. Kinsey who, with his two sisters, survives. A few months later they moved to Alliance. A birthright member of Walnut Ridge Monthly Meeting, he was converted in early life and was thereafter a consistent and faithful Christian. For many years he was a Sunday School teacher and he served as Elder of the Alliance Meeting for fourteen years. The funeral service was held at the First Friends Church, Alliance, and was conducted by his pastor, Herbert A. Handy, assisted by Claude A. Roane of Columbus, Ohio.

PENNINGTON—At Indianapolis, Indiana, March 13, 1937, Ethel Pennington, daughter of Isaac and Clara A. Pennington. She was born at Westfield, Indiana, on December 8, 1875, and was a birthright Friend. After coming to Indianapolis in 1885 she was a loyal member of the First Friends Church there, being a teacher in its Sunday School for many years. The funeral service was led by Errol T. Elliott, pastor, Alvin T. Coate and Willard O. Trueblood. Burial was at Westfield.

PRIEBENOW—At her home near Chandler, Oklahoma, May 11, 1937, Frederika Auguste Caroline, daughter of Sophia and Johannes Harenburg. She was born on January 27, 1852, at Torgelow in Pommern, Germany, and was married to

WESTTOWN SCHOOL

College Preparatory Boarding School
maintained since 1799 by Philadelphia
Yearly Meeting of Friends (Arch St.)

invites its old scholars and new friends to drop in for a visit during the summer. You may camp by the Lake or enjoy the greater comfort of the Farm House. You may talk over with us your educational problems. Let your children see the School and begin to look forward to later school days here.

PLAN AHEAD FOR WESTTOWN

Address, JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

Ferdinand August Fredrich Pribbenow on October 4, 1880. To them were born eight children, seven of whom, including William Pribbenow of Friendsville, Tennessee, survive her. Soon after their marriage, the family came to the United States, living in Nebraska for a few years and in Kansas for ten. In 1891 they moved to the farm in Lincoln County, Oklahoma, where they resided until her death. Confirmed at an early age in the Lutheran Church, she joined Friends soon after moving to Oklahoma. Hers was a faithful and devoted Christian life, given cheerfully to the service of her home, her church and her community. Funeral services were held at the Union Friends Church, in charge of Wayne Stallard of Cold Springs, Oklahoma, assisted by A. J. Bales and Christian Hansen.

ROBERTS—At her home at Worcester, Massachusetts, May 28, 1937, Easter morning, Edith A. Roberts in her sixty-second year, daughter of Thomas Ellwood and Hannah J. (Varney) Roberts. Always punctual in her attendance at all the regular meetings, she faithfully served as Clerk of Worcester Monthly Meeting for nearly thirty years. Her interest in Bible truths and teachings made her a valued member of the Bible School which she long served efficiently as treasurer. She is survived by a sister, Elizabeth V. Roberts of Worcester.

UNTHANK—At the home of her nephew, Ed J. Cox, at Clarkton, North Carolina, June 27, 1937, Jennie Elliott Unthank, aged nearly eighty-seven years. She was a life-long member of the Spiceland, Indiana, Meeting. Although she leaves no immediate family, many friends will mourn the death of "Aunt Jennie."

WANTED

A Friend to teach music in a Quaker secondary school. The position requires a college major in music and successful experience in both school chorus and individual piano instruction. Address M, in care of American Friend.

NOTICE

Friends, students invited. Quiet, charming rooms on the river, near Columbia, Friends Meeting, Riverside Church. All transportation. Mary A. Fowkes, 454 Riverside Drive (116th St.) New York City. Telephone Monument 2-4247.

FOR RENT OR SALE

Six-room cottage fronting Dewart Lake at Quaker Haven Park near Syracuse, Indiana. M. L. STEDDOM, 504 Aberdeen Drive, Middletown, Ohio.

WANTED

By a woman Friend, a position to teach English in a Friends' school, preferably a college. Master's degree. Experienced. Address E. R., THE AMERICAN FRIEND.

FOR SALE

Fine home site, corner lot, 134 x 150 foot front, within two blocks of large Friends Church and four blocks from Junior College and Friends Academy. G. Y. Doubleday, Haviland, Kansas.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

HOTEL ACCOMMODATION

London: Recommended by Friends. Gordon Hotel, 7 Gordon St., London, W. C. 1. Two minutes from Euston Station; one minute, Friends House. Central west end. Hot and cold water in all rooms. Bed and breakfast 6/6. Euston 2782.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "I." to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 10:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary of Council and Board
E. Harrison Scott.....Richmond, Indiana
Treasurer of Council and Board

EDITORIAL COUNCIL

Albert L. Copeland.....Mooresville, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Tom A. Sykes.....High Point, North Carolina
Walter C. Woodward, Ex-Officio, Richmond, Ind.
Secretary

Subscription Price \$1.50 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

and addresses of people coming to Detroit to
J. Edgar Williams, Pastor, 11832 Ohio Ave.
Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave.
Bible School, 9:30. Christian Endeavor, 6:30.
Meetings for Worship, 10:45 and 7:30. Mid-week
meeting, Wednesday, 7:30. "Our latch string is
always out." E. K. Coggins, Clerk, 345 East
Oklahoma Ave., Phone 2-2781. Arthur Santmier,
Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street.
Bible School at 9:45 a. m. Meeting for Worship
at 11 a. m. Pastor, H. Millard Jones, 135 East
37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street,
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship
First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, William J. Murphy, 2315 East Spruce
Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated
with Five Years Meeting, 13th and Irving
Streets, N. W.; Bible School, 9:45 a. m.; Meeting
for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock. First-day school at 9:45. Friends
and others interested are cordially invited.

NICHOLSON PRINTING CO.

Founded 1870

Printers & Publishers
Bookbinders

We print
THE AMERICAN FRIEND

26, 28, 30 North Ninth Street
RICHMOND, INDIANA